

TWENTIETH CENTURY TEXT-BOOKS

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# A SCHOOL GRAMMAR OF ATTIC GREEK

BY

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TO  
MY FORMER PUPILS IN THE  
HARTFORD PUBLIC HIGH SCHOOL  
AND IN YALE COLLEGE

1881-1902

WHOSE DIFFICULTIES IN LEARNING GREEK  
HAVE BEEN CONSTANTLY BEFORE ME  
IN THIS ENDEAVOR TO LIGHTEN THE TASK  
OF THEIR SUCCESSORS





## P R E F A C E

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THE invitation to prepare a new Greek Grammar would not have been accepted had I not believed that the time has come for considerable changes in the presentation of the subject to young pupils. Greek studies are still holding their own in this country, because of their intrinsic value in a liberal education. But in order to preserve for them their due place, great improvement must be made in teaching the language, so that a reasonable amount of effort will advance a serious student farther than it ordinarily does at present. And such improvement is possible. Though nothing can make Greek really easy, it need not be so difficult as it has been made. This volume is a sincere endeavor—how far successful only the test of use will show—to aid in meeting the legitimate demand for better results from the time and labor expended.

As the first change required, I have sought to simplify grammatical statements to the utmost. Some technical terms consecrated by long tradition have been thrown overboard; so far as possible terms have been used that are really descriptive and will appear so to beginners. Nearly all changes in terminology are of this sort; only one or two seemed necessary in the other direction. Thus the potential optative disappears, because experience has shown that the term misleads nearly all pupils and some teachers; the hypothetical optative and indicative are made to support each

other, and students who have begun geometry should find the terms hypothetical and hypothesis mutually explanatory. The phrase formative vowel, for variable vowel, is more distinctly descriptive than the old, and the symbol  $\phi$ , which is often employed in scientific works, is both more legible and more readily extended to analogous cases than the symbol introduced to our schools by the Hadley-Allen Grammar.

Secondly, I have sought to simplify by omission, so far as that could be done safely with due regard to later progress. It is assumed that those who begin Greek have had at least a year of Latin; accordingly, whatever is so much like Latin or English as to cause no difficulty is omitted or barely mentioned. Only Attic Greek is included; some confusion is avoided by keeping Epic or other non-Attic forms out of sight until they are needed—that is, until one begins to read Homer, Herodotos, and the lyric poets. And of Attic Greek only those forms are included that are found in the works commonly read in American schools and colleges up to the end of sophomore year, or are quite regular. Rarer forms, and in syntax rarer constructions, such as are naturally explained in lexicon or notes, are also generally omitted. Meantime, some things that other grammars pass over lightly are here given more prominence, because they are things that freshmen need to know and commonly do not know. Yet by this twofold process of simplification the body of the grammar is brought within three hundred pages, in spite of large type and open printing and the greater space given to examples.

But it seemed to me a change equally needed was a shift in the point of view as regards syntax. In learning the inflection and vocabulary of any language we first learn the foreign forms and their general meaning; afterward—as soon as may be, but as the second step, not the first—by turning English expressions into the foreign idiom we study

from another standpoint the functions of the forms. (We are not considering the mental process of young children learning the language of people around them, but that of those who already think in one language and are learning another.) The second step is far more difficult than the first. The facts of a language may look very different seen from these two sides. But in learning Greek syntax our pupils have been too often required to take both steps at once. That is, syntactical phenomena are classified by function, and then our grammatical statements try to combine both points of view. This is less true as regards the syntax of cases. There it has been usual to start with form and describe the function; and though rules mix the two points of view somewhat—as when we teach that cause, manner, and means are expressed by the dative—still no great harm is done. Nearly the same may be said of modes and tenses in simple sentences; but with subordinate clauses, the most difficult chapter of all syntax, the matter becomes serious. The current formulas are based on a classification by function, as clauses of purpose, condition, and so on, and throw into one functional category several distinct forms, while the student finds before him on the Greek page one syntactical form at a time, which he has to interpret. The endeavor to interpret the clauses before him by such rules compels him to shift constantly from one point of view to the other. The natural result is a confusion of mind that greatly hinders progress in understanding Greek. In this grammar I have sought to carry through consistently the principle of classifying by form. This has caused a complete recasting of the syntax of subordinate clauses. Some may at first find the changes here made somewhat disconcerting; no one recognizes more fully than I the difficulty of the task attempted. But being convinced that the reform was imperatively required, I could do nothing less than attack the problem. After my solu-

tion was worked out it was submitted to several experienced teachers, who warmly approved it. Subordinate clauses are classified first by the introductory word, next by the mode and tense of the verb; the description of each form is meant to enable the student to interpret the Greek before him; directions for translating English into Greek are left to the book on composition and to the teacher. The new system is not only better scientifically, it is more concrete and intelligible to beginners. But the system is really not new, since it is the one which lexicons follow as a matter of course, and this agreement between grammar and lexicon is a farther advantage.

In the spelling of Greek names the stricter form of transliteration is followed, except with names like *Cyrus*, which are also English baptismal names, or those like *Athens*, which have long ago received an English termination. Two reasons led me to continue here my practice of twenty-five years. First, though many leading Hellenists in England and America prefer the Latin spelling as being the traditional one, I think the other is likely to prevail in the end. No tendency of classical studies throughout the last century was more marked than the growing desire to approach Hellenic life and thought directly, and remove every distorting medium both in study and in the presentation of results. Archæology has been one powerful influence in that direction. Accordingly all our leading museums employ the direct method of transliteration; and museums are perhaps the greatest popularizing agency for Greek studies. It is not pedantry, but good sense, to help on this tendency and shorten the period of transition. Secondly, the stricter transliteration is simpler; to expect pupils to Latinize the names adds an unnecessary difficulty. But the introductory book in preparation to accompany the grammar will give both forms and explain both methods of transliteration.

In writing the volume it was impossible to escape, had I wished to, the influence of Hadley's Grammar, which has been familiar to me from boyhood in the original form and since 1884 as revised by the late F. D. Allen. Nearly the same may be said of Professor Goodwin's Grammar and of his Greek Moods and Tenses, in their successive editions. My obligations to these works are very great, and not least in those chapters where I have departed most widely from them. He would be an ungrateful pupil who should forget his debt to his masters, merely because he has by their aid finally learned to look with independent judgment on some portion of their doctrine. Also, like all American Hellenists, I have learned much, and am still learning, from Professor Gildersleeve, though I suspect he will think I ought to have learned more. To such a thought on his part my first plea in defense would be the elementary character of this grammar. For young students a simple, clear, and brief statement is essential. (As an instance where the need of brevity has forced a form of wording which is not true literally though true in spirit, section 562 may be referred to. Some infinitives are by origin locatives in form; but in meaning no locative sense can be traced, so that for the purposes of syntax the assertion that all are originally *for* datives is not misleading.) Several German grammars have also been of much service, especially those of Kaegi and of Koch, and the two volumes of Kühner-Blass.

Many friends have aided me directly at various stages of my task, whom I wish to thank especially. Professor Wright, of Harvard University, has read critically all the proofs; Mr. Morrison, of the Hartford High School, has freely placed at my service his unusual skill in teaching; and my colleagues, Professors Morris, Perrin, and Oertel, have been very kind and helpful, saving me from many errors and furnishing many valuable suggestions. Frequent discussion of the prin-

ciples of syntax with Professor Morris has greatly influenced the development of my views, and I am sure has much improved the exposition in this volume; without the constant aid of Professor Oertel I might often have gone astray in places where even the simplest statements need to be made in the light of a wide knowledge of morphology and of linguistic science. Others too numerous to name separately have aided me with criticisms and suggestions at many points, and my wife has in several ways contributed so much that the fact calls for public acknowledgment.

Finally, it is probable that some infelicities, and perhaps worse, will be revealed by class-room experience. I shall be grateful for all corrections and suggestions for improvement; and if the book is found useful enough to come to a second edition, I shall hope to make it fill its place better.

T. D. G.

*June, 1902.*

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# GREEK GRAMMAR

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## INTRODUCTION

GREEK is the language of the ancient people who called themselves Hellenes, and of their successors to the present day. Their center of abode was, and still is, the country we call Greece (Latin *Graecia*) and the neighboring islands; but from a very early period many Greeks were spread over parts of western Asia Minor, and were settled in colonies around other shores of the Mediterranean and the Black Sea and the waters that unite them. The sea has always been their main highway. In this language is preserved a large literature of various dates, including the earliest in Europe, and perhaps the greatest of the world.

Greek is one of the **Indo-European family** of languages, of which other members are Sanskrit, Old Persian, Keltic (including Welsh, Gaelic, Irish), Latin with its descendants (Italian, Spanish, Portuguese, French, Rumanian), the Teutonic branch (as German, Scandinavian, English), and the Slavic branch (as Russian, Lithuanian, Polish). All these are descended from one parent speech.

Though really one when compared with other tongues,

Greek was spoken and written differently by different branches of the people. Like all languages, too, it changed with time, and its history has been very long. So we have to distinguish different **dialects** or forms of Greek and different **periods**.

In the *ancient period* the many spoken dialects are mostly included under three general groups, not always easy to keep apart—the **Aiolic**, **Doric**, and **Ionic**, corresponding to divisions of the race. Important seats of the Aiolians were in north-western Asia Minor, Lesbos, Thessaly, and Boiotia (northern group); important seats of the Dorians were in Peloponnese, Crete, southern Asia Minor, Sicily, and southern Italy (southern group); of the Ionians, in western Asia Minor and Attica and certain islands between them (middle group). In the literature the dialects were somewhat mingled; but Sappho (600 B. C.) represents fairly the Aiolic; Pindar (470 B. C.) and Theokritos (270 B. C.) the Doric; Homer (before 800 B. C.) and Herodotos (440 B. C.) the Ionic.

The **Attic** was a branch of Ionic. But the literature of Athens between 500 B. C. and 325 B. C. was so large, so varied, and so great, that its language is better known than any other dialect, and has especial importance for us. In it are written the tragedies of Aischylos, Sophokles, and Euripides, the comedies of Aristophanes, the histories of Thukydides and Xenophon, the speeches of Demosthenes and the other Attic orators, the philosophical works of Plato and Aristotle.

The superiority of Athens was so marked, in art and gov-

ernment as well as in letters, that its dialect became the common language of the educated over all the Mediterranean world. The *empire of Alexander* and his successors, and later that of Rome, aided the spread of this language, and established new literary centers in Alexandria, Antioch, Pergamon, Rhodes. Thus widely extended, largely among people not of Greek blood, and more or less changed by time and the use of foreigners, the Attic lost its national character in the cosmopolitan, and became the **Common** dialect (say from 325 B. C. to 325 A. D.). Polybios, Plutarch, Lucian, and the early Christian Fathers wrote in it; the New Testament is in a variety of it known as the **Hellenistic**.

Under the *Byzantine* or *Eastern Roman Empire* (325 to 1453 A. D.) this Common dialect, always changing slowly, is called **Byzantine**, with its center at the capital, Constantinople. By degrees it developed into the forms now in use by the Greeks, in Greece and the Greek islands, in Asia Minor, Constantinople, and other parts of Turkey-in-Europe. These forms are together known as **Modern Greek**, which has a large and interesting literature, especially in popular poetry.

Unless one lives where Modern Greek is spoken, the study of the language is best begun with Attic Greek, for two reasons. Not only is it the best known of the old dialects and the least difficult; but farther, ancient Athens, by her literature, her art, and her thought, has had a more profound and lasting influence on the world than all the rest of the Greek race together—more, indeed, than any other people; and the

prime object of learning Greek is to gain a first-hand acquaintance with a great force in civilization.

This book is intended to contain what one must know of grammar to read with intelligence the best Athenian literature. One who can do that needs no other grammar for reading the Common, Hellenistic, and Byzantine Greek.

## I. SOUNDS AND WRITING

---

1 Greek is written with twenty-four letters, namely :

FORM	SOUND	NAME	
A α	a in <i>far</i>	ἄλφα	alpha
B β	b	βῆτα	beta
Γ γ	g in <i>go</i>	γάμμα	gamma
Δ δ	d	δέλτα	delta
E ε	ě in <i>met</i>	εἶ, εἰ ψῖλόν	epsilon
Z ζ	dz	ζῆτα	zeta
H η	German ä	ἦτα	eta
Θ θ	th in <i>thin</i>	θῆτα	theta
I ι	i in <i>pique</i>	ιώτα	iota
K κ	k -	κάππα	kappa
Λ λ	l	λάμβδα	lambda
M μ	m	μῦ	mu
N ν	n	νῦ	nu
Ξ ξ	ks, x in <i>wax</i>	ξεῖ, ξῖ	xei, xi
O ο	ö in <i>obey</i>	οῦ, ὀ μικρόν	omicron
Π π	p	πεῖ, πῖ	pei, pi
P ρ	r	ῥῶ	rho
Σ σ s	s in <i>see</i>	σίγμα	sigma
T τ	t in <i>to</i>	ταῦ	tau
Υ υ	French u, Germ. ü	ῥ, ῖ ψῖλόν	upsilon
Φ φ	ph in <i>Philip</i>	φεί, φῖ	phei, phi
X χ	German ch	χεῖ, χῖ	chei, chi
Ψ ψ	ps	ψεῖ, ψῖ	psei, psi
Ω ω	ō in <i>no</i>	ῶ, ῷ μέγα	omega

a. The form *ς* is used only at the end of a word :  
*στάσις*.

b. *Εἰ, ξέι, οῦ, πεί, ῥ, φεί, χεί, ψεί, ὦ* are the classical Attic names for those letters; the other names for them, though now the common ones, came into use in the Middle Ages.

2 Greek writing was phonetic—that is, the letters were meant to represent the sounds, and each sound was written.

a. But slight distinctions were disregarded, and an old spelling was sometimes kept after the sound had changed. Thus finally, in the Byzantine period and since, the spelling of many words became unphonetic.

3 The letter *γ* before *κ, γ, χ, or ξ* represents the sound of *n* in *link*, or *ng* in *sing* (*γ nasal*): *ἀνάγκη necessity*, *φθόγγος tone*, *ἄγχι near*, *σφίγξ sphinx*.

4 The vowels *ε* and *ο* are always short—that is, were pronounced in less time than long vowels; *η* and *ω* are always long—that is, were given more time in speaking; *α, ι, and υ* are sometimes long, sometimes short. In this book long *ā, î, û* are thus marked; short *α, ι, υ* are left unmarked.

5 The diphthongs (*δί-φθογγοί of two vowels*) are

<i>αι</i>	<i>ει</i>	<i>οι</i>	<i>αυ</i>	<i>ευ</i>	<i>ου</i>	
<i>ᾱι</i>	<i>ῆι</i>	<i>ῶι</i>		<i>ῆυ</i>	<i>ῶυ</i>	<i>υι</i>

a. Both vowels had their full sound, though united into one syllable. But by 400 B. C. *ει* and *ου* had become simple; *ει* represented the close sound of French *é* prolonged, or of German *ee* in *Seele*, and *ου* the close sound of *u* in *rule* or *oo* in *food*.



b. Much later the  $\iota$  in  $\bar{\alpha}\iota$ ,  $\eta\iota$ ,  $\omega\iota$  ceased to be pronounced, and is not now usually pronounced. Hence it is commonly written *under* the long vowel, and called  $\iota$  *subscript*:  $\bar{\alpha}\iota$ ,  $\eta\iota$ ,  $\omega\iota$ . But with a capital this  $\iota$  is still written on the line (*adscript*):  $\Omega\iota\Delta\text{HI} = \text{'}\Omega\iota\delta\eta\iota = \text{'}\omega\delta\eta\eta$ , and  $\text{AI}\Delta\text{H}\Sigma = \text{'A}\iota\delta\eta\varsigma = \text{'}\alpha\delta\eta\varsigma$  *Hades*.

- 6 A breathing, not counted as a letter, is written with every initial vowel or diphthong; the rough breathing (  $\text{'}$  ) represents the sound of  $h$  preceding the vowel, the smooth breathing (  $\text{'}$  ) merely denotes the absence of the  $h$  sound. The breathing is now written *before* a capital, but *over* a small letter. With a diphthong it is written over the second vowel:  $\text{'O}\delta\acute{o}\varsigma$  or  $\acute{o}\delta\acute{o}\varsigma$  (*hodos*) *road*;  $\text{'E}\xi$  or  $\acute{\epsilon}\xi$  (*ex*) *out of*;  $\text{A}\acute{\upsilon}\tau\acute{o}\varsigma$  or  $\acute{\alpha}\upsilon\tau\acute{o}\varsigma$  (*autos*) *self*.

But if the second vowel of the diphthong is  $\iota$  subscript or adscript the breathing is put with the first:  $\text{'}\Omega\iota\delta\acute{\eta}$  or  $\text{'}\omega\iota\delta\acute{\eta}$  *song*.

Also, initial  $\rho$  always takes the rough breathing:  $\text{'}\rho\acute{\eta}\tau\omega\rho$  *rhetor, orator*. Double  $\rho$  within a word is by some written  $\text{'}\rho\acute{\rho}$ :  $\text{'}\mu\acute{\upsilon}\rho\acute{\rho}\alpha$  *myrrh*.

a. In Attic initial  $\upsilon$  always has the rough breathing:  $\text{'}\upsilon\pi\nu\omicron\varsigma$  *sleep*.

- 7 The pronunciation above described (1-6) is recommended as the nearest approach practicable, for our schools, to that of Athens about 400 B. C. To  $\epsilon$ ,  $\theta$ ,  $\phi$ ,  $\chi$  are given the sounds now current in Greece, because the ancient sounds for these letters (27 a, 38 b) would increase the difficulties of pupils too much. Otherwise (except for  $\iota$  subscript) the sounds described are nearly those of the Athenians at the time named.

- 8 Each vowel or diphthong, alone or with one or more consonants, makes a separate syllable.

It is customary in writing to join a single consonant, or any group of consonants that may begin a Greek word, with the following vowel, if there be one ; other combinations of consonants between vowels are divided : ὅ-γι-ει-α, κτῆ-μα, κέ-κτη-μαι, γι-γνώ-σκω, ἄλ-λος, ὄ-ψο-μαι. But compound words are divided between the members : προσ-ά-πτω.

### ACCENT

- 9 The accented syllable is marked with one of three signs, called accents. These are

The acute accent ( ' ) : ὀδός.

The circumflex accent ( ^ ) : τῆς ὁδοῦ.

The grave accent ( ` ) : τῇν ὁδόν.

a. These indicate changes of pitch, or speech-tune, not of stress, in the ancient pronunciation. But now, both in Greece and elsewhere, all alike are pronounced as a simple increase of stress, like the accent in English.

- 0 The accent mark is put over the vowel of the accented syllable ; with a diphthong it is put over the second vowel, unless that is *ι* subscript or adscript. If the vowel has a breathing too, the acute or grave is put at the right of the breathing, the circumflex above the breathing : ἐ ψιλόν, αἶ, ῶ.

With an initial capital the accent and breathing are placed before it : Ὅμηρος, Ὡ μέγα, ὸ Αἰδης.

- 1 The acute can stand only on one of the last three syllables ; the circumflex on one of the last two only, and only on a long vowel or diphthong.

a. If, then, a vowel has the circumflex accent, it must be long, and no separate mark of length is added.

12 If the ultima is long, the acute can not stand on the antepenult, nor the circumflex on the penult. For exceptions see 93 b.

13 In the penult an accented *long* vowel or diphthong takes the circumflex, unless that is forbidden by 12.

14 But *final* αι and οι, though long, affect the accent of penult and antepenult as if short: ἄνθρωποι *men*, οἴκοι *houses*.

a. Yet not in οἴκοι *at home*, nor in optative verb forms: παύοι.

15 An acute on the ultima changes to the grave when closely followed by another word: ἀγαθὸς ἀνὴρ *a good man*.

a. This change is not made in τίς, τί interrogative (217) nor before an enclitic (19); before a comma usage varies.

16 A few common words have no accent of their own, but seem to rest on the word before or after. Those which thus look forward are called proclitics (προ-κλίνω *lean forward*); those which look backward are called enclitics (ἐγ-κλίνω *lean on*).

17 The proclitics are

- a. The article forms ὁ, ἡ, οἱ, αἱ;
- b. The prepositions εἰς (ἐς), ἐξ (ἐκ), ἐν;
- c. The conjunction εἰ;
- d. Ὡς in all uses, except as a demonstrative (*thus*);
- e. The negative adverb οὐ (οὐκ, οὐχ).

When no companion word follows, on which it would lean, a proclitic takes the acute: ἐγὼ μὲν οὐ not *I*, θεὸς ὥς as a god, κακῶν ἔξ out of evils.

a. When δ, ἡ, οἱ, or αἱ is a pronoun (205) many editors print it with an acute, which becomes grave by 15.

The enclitics are

a. The personal pronouns μου, μοι, με; σου, σοι, σε; οὐ, οἶ, ἐ;

b. The indefinite pronoun τις in all forms (except ἅττα);

c. The indefinite adverbs που, ποθι, πη, ποι, ποθεν, ποτε, πω, πως. (The corresponding interrogatives are all accented; see 236.)

d. The present indicative of εἶμι and φημι, except the second singular εἶ and φής.

e. The particles γε, τε, τοι, περ, the inseparable -δε.

f. To these add some poetic forms and words, like μιν, νιν, νυν, σφισι, σφι, σφε.

An enclitic takes an accent

a. If emphatic: ἀλλὰ σὲ καλῶ *it's you I'm calling*.

b. If it begins a clause (being then always emphatic): φησὶ μὲν *he says, indeed*.

c. If the syllable next before is elided: ταῦτ' ἐστί for ταῦτά ἐστι.

d. Also, a disyllabic enclitic takes the acute on the ultima, if the word before it has an acute on the penult: λόγους τινάς.

e. Ἔστι is written thus if it begins a clause, if it means *exists* or *is possible*, and if it follows οὐκ, μή, εἰ, ὥς, or καί.

**21** The word before an enclitic

a. Keeps its own accent without change : *ἐπεὶ τις διώκει*.

b. Adds an acute on the ultima, if an acute stands on the antepenult or a circumflex on the penult : *ἄνθρωποι τινες, οἰκός τις*.

c. If it be a proclitic or enclitic, takes an acute : *εἴ φησι, εἰ δέ τίς φησι*.

d. The above rules apply also when a word and a following enclitic are printed as one : *οὗτινος, αἵτινες, ὥστε*. In like manner *εἴθε* and *ναίχι* from *εἰ* and *ναί*.

**22** Punctuation.—The comma and period are used as in English. The colon is a point above the line (·), taking the place of our colon and semicolon. The mark of a direct question is (;), like our semicolon.

## SOUND CHANGES

**23** Many changes of sound, and therefore of writing, occur in the formation and inflection of words. Various causes combine in various ways to produce them ; to understand them one must observe the action of the mouth and throat in making speech sounds. The most important relations and changes of Greek sounds are briefly stated in the following sections (24-56).

## VOWELS

**24** Vowels are called open or close according as the mouth in speaking them is more open or less open. The most open vowel is *ā* ; in speaking it both tongue and lips are as much



**a.** In observing sound changes the original diphthong  $\epsilon\iota$  (from  $\epsilon + \iota$ ) must be distinguished from the digraph  $\epsilon\iota$ , which represents the simple sound  $\epsilon$  (anciently = French  $\acute{e}$ ) lengthened. So also the original diphthong  $ov$  (from  $o +$  original  $v$ ) must be distinguished from the digraph  $ov$ , which represents the simple long sound of original  $\bar{v}$ . The rule in **27** applies to the true diphthongs, before they coalesced in pronunciation with the simple  $\epsilon\iota$  and  $ov$ .

**28 a.** Long and short vowels are sometimes interchanged. The corresponding forms are commonly

Short	$a$ ,	$\epsilon$ ,	$\iota$ ,	$o$ ,	$v$ ,
Long	$\eta$ or $\bar{a}$ ,	$\eta$ ,	$\bar{\iota}$ ,	$\omega$ ,	$\bar{v}$ .

Tragic poets in lyric parts often use Doric  $\bar{a}$  where prose uses  $\eta$ .

**b.** But when vowel-lengthening results from the loss of one or more following consonants (and sometimes in other cases),

$a$ ,	$\epsilon$ ,	$o$	become
$\bar{a}$ ,	$\epsilon\iota$ ,	$ov$ .	

**29 Contraction.**—Two syllables of the same word, not separated by a consonant (especially if the first ends in a short open vowel), are often united into one. The general rules observed in contraction are :

**a.** Two like vowels unite into their long,  $\epsilon\epsilon$  becoming  $\epsilon\iota$  and  $oo$  becoming  $ov$  (that is, the simple digraphs ; cp. **27 a**).

**b.** A short vowel disappears in a following diphthong that begins with the same vowel or with the corresponding long.

**c.** An  $o$ -sound ( $o$ ,  $\omega$ ,  $ov$ ,  $oi$ ) prevails over an  $a$ - or  $e$ -sound ( $a$ ,  $\bar{a}$ ,  $\epsilon$ ,  $\eta$ ,  $\epsilon\iota$ ),  $oe$  and  $eo$  becoming  $ov$ .

**d.** Of  $a$ - and  $e$ -sounds the one that precedes prevails.

**e.** An open vowel and a close vowel make a diphthong.

**30 a.** The accent is unchanged by contraction, unless one of the syllables contracted was accented.

**b.** If the accent was on the first of these, the contract syllable has the circumflex ; if on the second, the acute.

**31 Hiatus** is the pronunciation of an initial vowel immediately after a final vowel. This was avoided, especially in poetry, by care in choosing and arranging words and by *ν* movable (41), and was evaded or softened by elision and crasis.

**32 Elision** is dropping or slighting a final short vowel before an initial vowel. The slighted vowel is replaced in writing by an apostrophe ('): ἀλλ' ἐγώ for ἀλλὰ ἐγώ.

But between the parts of a compound word no apostrophe is written.

For consonant changes see 42.

a. Verse inscriptions show that the ancients did not much care whether they wrote or omitted the elided vowel.

**33 a.** Elision is most common in prepositions, conjunctions, and particles, as δέ, ἀλλά, γε, τε, ἐπί.

b. Never elided are *α* and *ο* in monosyllables, *ι* in περί, ἄχρι, μέχρι, τί, τι, and ὅτι; also *υ*. Ὅτ' must therefore be for ὅτε.

**34** An accent on the elided vowel

a. Is lost in prepositions and conjunctions: μετ' αὐτόν, ἀλλ' ἐγώ φημι.

b. On other words goes back to the penult: θαυμάστ' ἔλεξας (θαυμαστά) *a wondrous tale!*

**35 Crasis** (κρᾶσις *mingling*) is like contraction (29) except that it occurs between separate words, which are then written as one. If the first syllable had the rough breathing, that is retained over the mingled syllable; otherwise the smooth breathing is written: ἐγῆμαι for ἐγὼ οἶμαι, ἄν for ἄ ἄν, ὠγαθέ for ὦ ὠγαθέ, τᾶμά for τὰ ἐμά.

**36 a.** Final *ι* of a diphthong disappears in crasis: οὖν for οἱ ἐν or ὁ ἐν:

b. Initial *α* absorbs the vowel or diphthong of a preceding article and of τοι; most vowels and diphthongs absorb the *αι* of καί:

ἀνήρ,	τᾶνδρός,	ἄνδρες,	αὐτός,	τᾶν,	καί,
for ὁ ἀνήρ,	τοῦ ἀνδρός,	οἱ ἄνδρες,	ὁ αὐτός,	τοι ἄν,	καὶ εἰ.



But note  $\kappa\acute{\alpha}\varsigma$ ,  $\kappa\acute{\alpha}\tau\alpha$ ,  $\kappa\acute{\alpha}\nu$ ,  
for  $\kappa\alpha\iota$   $\acute{\epsilon}\varsigma$ ,  $\kappa\alpha\iota$   $\acute{\epsilon}\tau\alpha$ ,  $\kappa\alpha\iota$   $\acute{\epsilon}\nu$ .

c. Ἐτερος is treated as ἄτερος, probably the older form :  
 $\acute{\alpha}\tau\epsilon\rho\omicron\varsigma$  for  $\acute{\omicron}$   $\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$ .

d. Note also applications of 42 :

$\theta\acute{\alpha}\tau\epsilon\rho\omicron\nu$ ,  $\chi\eta$ ,  $\chi\omicron\iota$ ,  $\theta\omicron\iota\acute{\mu}\alpha\tau\iota\omicron\nu$ ,  
for  $\tau\acute{\omicron}$   $\acute{\epsilon}\tau\epsilon\rho\omicron\nu$ ,  $\kappa\alpha\iota$   $\eta$ ,  $\kappa\alpha\iota$   $\omicron\iota$ ,  $\tau\acute{\omicron}$   $\acute{\iota}\mu\acute{\alpha}\tau\iota\omicron\nu$ .

37 The accent of the first word is lost in crasis, that of the second retained; see examples in 35 and 36.

### CONSONANTS

38 Consonants are classified according as the different organs of speech are active in pronouncing them.

a. Those are sonant (voiced) in which the vocal cords are active, as in the vowels. (The vibration may be felt by placing the finger on the throat at the "Adam's apple.") These are  $\lambda$ ,  $\rho$ ,  $\mu$ ,  $\nu$ ,  $\gamma$  nasal;  $\beta$ ,  $\delta$ ,  $\gamma$  (middle mutes); and  $\zeta$ .

Those are surd (voiceless) in which the vocal cords are at rest. These are  $\sigma$  (sibilant, spirant);  $\pi$ ,  $\tau$ ,  $\kappa$  (smooth mutes);  $\phi$ ,  $\theta$ ,  $\chi$  (rough mutes); and  $\psi$  and  $\xi$ .

b. Mutes (stopped sounds), as the ancients pronounced them, require complete closure of the mouth passage, by lips or tongue, a brief pressure of the breath behind the barrier (the nasal passage being also closed by the soft palate) and then a quick opening of the barrier. Thus the breath finds an explosive exit; the sound can be but slightly prolonged, and is not easily pronounced alone. These are

$\pi$   $\beta$   $\phi$  labial (or  $\pi$ -mutes); closure by the lips;

$\tau$   $\delta$   $\theta$  dental (or  $\tau$ -mutes); closure by the tongue just back of the front upper teeth;

$\kappa$   $\gamma$   $\chi$  guttural (or  $\kappa$ -mutes); closure by the back of the tongue against the soft palate.

c. Of these,  $\pi$ ,  $\tau$ ,  $\kappa$  are smooth mutes, in contrast with  $\phi$ ,  $\theta$ ,  $\chi$ . The latter are rough mutes or aspirates; in them the opening is more explosive, a  $\pi$ -,  $\tau$ -, or  $\kappa$ -sound followed by

a distinct *h*-sound, as in *top-heavy*, *hot-head*, *pack-horse*. In the sonants  $\beta$ ,  $\delta$ ,  $\gamma$  the breath is checked by the vibrating vocal cords, so that less breath gathers for explosive exit than in the aspirates. The Greeks called these middle mutes, midway between the smooth mutes and the aspirates in the force of the final element.

d. In the nasals,  $\mu$ ,  $\nu$ ,  $\gamma$  nasal, the nasal passage is open, the soft palate being lowered; thus the breath, after passing between the vibrating vocal cords, finds exit through the nose; the oral passage is closed, in  $\mu$  by the lips, in  $\nu$  by the flattened tongue against the front teeth (the lips being open), in  $\gamma$  nasal by the back of the tongue against the soft palate (the lips being open).

e.  $\psi$  for  $\pi\sigma$ ,  $\xi$  for  $\delta\sigma$  ( $\sigma$  being probably made sonant), and  $\xi$  for  $\kappa\sigma$  are called double consonants.

39 These relations are shown in the following table:

	Voiced				Voiceless			
	Liquids		Double Conso- nant	Mutes			Sibi- lant	Double Conso- nants
	Nasals			Middle	Rough	Smooth		
Labials	$\mu$			$\beta$	$\phi$	$\pi$		$\psi$
Dentals	$\lambda$	$\rho$	$\nu$	$\delta$	$\theta$	$\tau$	$\sigma$	
Gutturals	$\gamma$ nasal			$\gamma$	$\chi$	$\kappa$		$\xi$

40 At the end of a word no consonant could stand but  $-\nu$ ,  $-\rho$ , or  $-\sigma$ , and no consonantal group but  $-\psi$ ,  $-\xi$ , or  $-\gamma\xi$ . Any other single consonant at the end was dropt; any other group at the end caused some change.

a. Final  $-\lambda\sigma$  occurs in *ἄλς salt, sea*; final  $-\nu\sigma$  in *Τίρυνς Tiryns*. The proclitics *ἐκ out of* and *οὐκ, οὐχ not* are almost a part of the following word, and so are hardly exceptions.

41 A final  $-\nu$  ( $\nu$  movable) was added at will to some words. These are (1) words in  $-\sigma\iota$  ( $-\psi\iota$ ,  $-\xi\iota$ ), (2) verbs in  $-\epsilon$  in the third singular, (3) *ἔσσι is*, (4) sometimes the irregular *ἦεν went* and *ᾔδεν knew*.

a. Poetry and inscriptions alike show that  $\nu$  movable was freely added before vowels and consonants; before vowels it

could be omitted and elision used instead. The writer chose whichever treatment best pleased his ear.

- 2 Before the rough breathing a smooth mute ( $\pi$ ,  $\tau$ ,  $\kappa$ ) is aspirated, becoming  $\phi$ ,  $\theta$ , or  $\chi$ . This occurs in composition, elision, and crasis; also in  $\sigma\kappa$ :

$\epsilon\pi\iota + \acute{\omicron}\delta\acute{\omicron}\varsigma$ ,  $\acute{\alpha}\pi\acute{\omicron} \acute{\omega}\nu$ ,  $\pi\alpha\iota\varsigma \tau\epsilon \tilde{\eta}\delta\epsilon$ ,  $\kappa\alpha\iota \omicron\iota$ ,  $\sigma\kappa$  become  
 $\epsilon\phi\omicron\delta\omicron\varsigma$ ,  $\acute{\alpha}\phi' \acute{\omega}\nu$ ,  $\pi\alpha\iota\varsigma \theta' \tilde{\eta}\delta\epsilon$ ,  $\chi\omicron\iota$ ,  $\sigma\chi$ .

a. This change is merely another way of writing the same sounds (38 c). It is better in such cases (unless perhaps in compounds), and also easier, to keep the ancient sound of  $\phi$ ,  $\theta$ ,  $\chi$  and so avoid distorting common words.

- 3 Before a dental mute ( $\tau$ ,  $\delta$ ,  $\theta$ )

a. A labial or guttural mute must agree in aspiration, as smooth, middle, or rough; the only combinations are  $\pi\tau$ ,  $\beta\delta$ ,  $\phi\theta$ ,  $\kappa\tau$ ,  $\gamma\delta$ ,  $\chi\theta$ . (But  $\epsilon\kappa$  in composition is unchanged.)

b. Another dental mute changes to  $\sigma$ .

- 4 Before  $\mu$

a. A labial mute ( $\pi$ ,  $\beta$ ,  $\phi$ ) becomes  $\mu$ ,

b. A guttural mute ( $\kappa$ ,  $\gamma$ ,  $\chi$ ) becomes  $\gamma$ ,

c. A dental mute ( $\tau$ ,  $\delta$ ,  $\theta$ ) becomes  $\sigma$ .

- 5 a. With a following  $\sigma$  a labial mute forms  $\psi$ , a guttural mute forms  $\xi$ .

b. A dental mute before  $\sigma$  disappears.

- 6 Before  $\iota$  a  $\tau$  often becomes  $\sigma$ .  $\tau$  and  $\sigma$  sometimes interchange in other situations; especially the older  $\sigma\sigma$  became  $\tau\tau$  as early as 450 B. C.

- 7 Two successive syllables are seldom allowed to begin with a rough mute. Accordingly

a. In reduplication a rough mute is changed to the smooth.

b. In the  $\theta\eta$ -passive the aorist imperative ending  $-\theta\iota$  is changed to  $-\tau\iota$ .

c. The verb-stems  $\theta\epsilon$ - *put* and  $\theta\nu$ - *sacrifice* become  $\tau\epsilon$ - and  $\tau\nu$ - in the  $\theta\eta$ -passive.

d. Several stems that originally began with one rough mute and ended with another have lost the aspiration at the beginning of most forms, but retain the aspiration there whenever the final mute loses it.

## LIQUIDS

- 48 Initial  $\rho$  commonly stands for an older  $f\rho$  or  $\sigma\rho$ . When, by inflection or otherwise, a vowel precedes, the  $f$  or  $\sigma$  usually appears as  $\rho$  instead of the aspiration. Hence the rule:

Initial  $\rho$  is doubled after the augment and reduplication, and in compounds after a short vowel.

- 49 After a nasal in a few words, by unconsciously closing the nasal passage too soon, a mute is developed. English examples are *Thom(p)son*, *num(b)er* (Latin *numerus*). In Greek we find

After  $\mu$  a  $\beta$ :  $\gamma\alpha\mu\beta\rho\acute{o}s$  for  $\gamma\alpha\mu\text{-}\rho\acute{o}s$  (root  $\gamma\alpha\mu\text{-}$ ),  
 $\mu\epsilon\sigma\eta\mu\beta\rho\acute{\iota}\tilde{\alpha}$  for  $\mu\epsilon\sigma\eta\mu(\epsilon)\rho\acute{\iota}\tilde{\alpha}$  ( $\eta\mu\acute{\epsilon}\rho\tilde{\alpha}$ )

After  $\nu$  a  $\delta$ :  $\acute{\alpha}\nu\delta\rho\acute{o}s$  for  $\acute{\alpha}\nu(\epsilon)\rho\acute{o}s$ .

- 50 The nasal  $\nu$

- a. Before a labial mute or  $\mu$  becomes  $\mu$ .
- b. Before a guttural mute becomes  $\gamma$  nasal.
- c. Before  $\lambda$  or  $\rho$  may be assimilated, becoming  $\lambda$  or  $\rho$ .

(But see e.)

d. But  $\nu\mu$  becomes  $\sigma\mu$  in forms of  $\phi\alpha\acute{\iota}\nu\omega$  and from some other verb-stems in  $-\nu$ .

- e.  $\acute{\epsilon}\nu$  remains unchanged before  $\rho$ :  $\acute{\epsilon}\nu\text{-}\rho\nu\theta\mu\acute{o}s$ .

- 51 N before  $\sigma$  within a simple word disappears with lengthening of the vowel before it;  $\epsilon$  becomes  $\epsilon\iota$ ,  $o$  becomes  $ou$  (27 a and 28 b),—

- a. In some derivatives.
- b. In the accusative plural of  $o$  stems (62 a).
- c. In the verb-ending  $-(\nu)\sigma\iota$  (older  $-\nu\tau\iota$ ) (263 a).

d. But in the dative plural  $\nu$  before  $-\sigma\iota$  disappears without vowel-lengthening.

12 Σύν in composition

- a. Changes  $\nu$  to  $\sigma$  before a simple  $\sigma$ .
- b. Loses  $\nu$  before  $\sigma$  followed by a consonant, and before  $\zeta$ .

13 The group  $\nu\tau$ ,  $\nu\delta$ , or  $\nu\theta$  before  $\sigma$  disappears, with lengthening of the vowel before it (28 b).

SIGMA

14 Initial  $\sigma$  followed by a vowel is often weakened to the rough breathing. Compare

Greek  $\acute{\upsilon}\pi\acute{o}$ ,  $\acute{\upsilon}\pi\acute{\epsilon}\rho$ ,  $\acute{\alpha}\lambda\varsigma$ ,  $\xi\rho\pi\omega$ ,  $\acute{\iota}\sigma\tau\eta\mu\iota$ ,  $\acute{\alpha}\lambda\lambda\omicron\mu\alpha\iota$ ,  
 Latin *sub*, *super*, *sal*, *serpo*, *sisto*, *salio*.

- 5 a. Between vowels  $\sigma$  is apt to disappear.
- b. Between consonants  $\sigma$  disappears.
- c. When inflection brings two sigmas together, one disappears.

CONSONANTS WITH IOTA

6 After a consonant  $\iota$  often causes changes. Thus:

- a.  $\lambda\iota$  becomes  $\lambda\lambda$ :  $\acute{\alpha}\lambda\lambda\omicron\varsigma$ , Latin *alius*.
- b. After  $\nu$  or  $\rho$ ,  $\iota$  is transposed and contracts with the stem vowel.
- c.  $\kappa\iota$ ,  $\gamma\iota$ , or  $\chi\iota$ , sometimes  $\tau\iota$ , becomes  $\sigma\sigma$ , later  $\tau\tau$ .
- d.  $\delta\iota$ , sometimes  $\gamma\iota$  (also  $\gamma\gamma\iota$ ), becomes  $\zeta$ .

## II. WORDS

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### A. NOUNS AND ADJECTIVES

- 57 In nouns and adjectives Greek distinguishes more or less fully

Three Genders—Masculine, Feminine, and Neuter.

Three Numbers—Singular and Plural, and sometimes a Dual for two objects only.

Five Cases—Nominative, Genitive, Dative, Accusative, and Vocative.

- 58 The genders are grammatical, as in Latin. For the most part they agree with the sex, but not always, in the case of creatures that have sex; and names of many sexless things are masculine or feminine. Gender must be learned by reading and practice.
- 59 The nominative, accusative, and vocative are used nearly as in Latin. The genitive is used nearly as in Latin, but has also some uses of the Latin ablative, as a *from* case. The dative is used nearly as in Latin, but has also some uses of the Latin ablative, as a *with, by, at, or in* case.
- 60 The stem of a noun or adjective is that part to which the case-endings are added. The character of the stem affects the ending and the way of uniting

one to the other. Nouns and adjectives are declined in three ways, named from the last letter of the stem :

The O-Declension, for stems in -ο ;

The A-Declension, for stems in -ᾱ ;

The Consonant Declension, for stems that end in a consonant or in ι or υ.

The O- and A-Declensions are so much alike that they are together called the Vowel Declension.

- 61 The article ὁ ἡ τό *the* may be used with any noun, and is a convenient mark of gender. It is declined thus :

SING.	M.	F.	N.	PLU.	M.	F.	N.	DUAL.	M. F. N.
N.	ὁ	ἡ	τό	N.	οἱ	αἱ	τά	N. A.	τώ
G.	τοῦ	τῆς	τοῦ	G.	τῶν	τῶν	τῶν	G. D.	τοῖν
D.	τῷ	τῇ	τῷ	D.	τοῖς	ταῖς	τοῖς		
A.	τόν	τήν	τό	A.	τούς	τάς	τά		

a. The article has no vocative. The interjection ὦ *O* is familiarly used with a vocative noun, without the emotional tone which *O* implies in English.

## I. O-DECLENSION : NOUNS

- 62 For examples (παράδειγματα) see the table on the next page.

a. Masculines and feminines are declined alike. There are many more masculines than feminines, but a few feminines occur often. They take -s in the nominative singular and change -ο to -ε in the vocative singular (25). Note that every dative has ι, on the line or subscript. In the accusative plural -ους is for -ο-υς, by 51 b.

STEM . . . MEANING .	(ὁ) βίο- <i>life</i>	(ὁ) ἄνθρωπο- <i>man</i>	(ἡ) ὁδο- <i>road</i>	(τὸ) δωρο- <i>gift</i>
Sing. N.	ὁ βίο-ς	ἄνθρωπο-ς	ἡ ὁδό-ς	τὸ δῶρο-ν
G.	τοῦ βίου	ἀνθρώπου	τῆς ὁδοῦ	τοῦ δώρου
D.	τῷ βίῳ	ἀνθρώπῳ	τῇ ὁδῷ	τῷ δώρῳ
A.	τὸν βίο-ν	ἄνθρωπο-ν	τὴν ὁδό-ν	τὸ δῶρο-ν
V.	ὦ βίε	ἄνθρωπε	ὦ ὁδέ	ὦ δῶρο-ν
Plur. N.	οἱ βίοι	ἄνθρωποι	αἱ ὁδοί	τὰ δῶρα
G.	τῶν βίων	ἀνθρώπων	τῶν ὁδῶν	τῶν δώρων
D.	τοῖς βίοις	ἀνθρώποις	ταῖς ὁδοῖς	τοῖς δώροις
A.	τοὺς βίους	ἀνθρώπους	τὰς ὁδοὺς	τὰ δῶρα
V.	ὦ βίοι	ἄνθρωποι	ὦ ὁδοί	ὦ δῶρα
Du. N. A.	τὼ βίῳ	ἀνθρώπῳ	τὼ ὁδῶ	τὼ δώρῳ
G. D.	τοῖν βίοιν	ἀνθρώποιν	τοῖν ὁδοῖν	τοῖν δώροιν

b. The nominative is used for the vocative always in *θεός* *god*, and sometimes in other words.

c. Neuters take *-ν* in the nominative, accusative, and vocative singular, and change *-ο* to *-α* in the nominative, accusative, and vocative plural (see 25).

63 a. The accent of the nominative singular is kept throughout, except that

b. The rules in 12 and 14 must be followed: see *ἄνθρωπος*.

c. In the genitive and dative an accented *long* ultima takes the circumflex: see *ὁδός*.

64 In the dative plural poets freely use the older ending *-οισι*; so also in the article and in adjectives: *βωμοῖσι τοῖς σοῖς*, and *τοῖσιν ἐμπείροισι*. S. OT. 16, 44.



## II. A-DECLENSION: NOUNS

65 Feminine noun-stems in  $-ā$  may be classed in two groups; those of the first group retain  $-ā$  or  $-a$  throughout the singular, those of the second group change  $-ā$  to  $-η$  in all, or in some, singular forms.

## 66 FEMININES: FIRST GROUP

STEM . . . . . MEANING . . . .		ἡμερᾱ- <i>day</i>	σκιᾱ- <i>shadow</i>	μοιρᾱ- <i>share, fate</i>
Sing.	N.	ἡ ἡμέρᾱ	σκιᾶ	μοῖρα
	G.	τῆς ἡμέρᾱς	σκιᾱς	μοίρᾱς
	D.	τῇ ἡμέρᾱ	σκιᾷ	μοίρᾱ
	A.	τὴν ἡμέρᾱ-ν	σκιᾶ-ν	μοῖρα-ν
	V.	ᾧ ἡμέρᾱ	σκιᾶ	μοῖρα
Plur. N. V.		αἱ ἡμέραι	σκιαί	μοῖραι
	G.	τῶν ἡμερῶν	σκιῶν	μοιρῶν
	D.	ταῖς ἡμέραις	σκιαῖς	μοίραις
	A.	τὰς ἡμέρᾱς	σκιᾶς	μοίρᾱς
Du.	N. A.	τὼ ἡμέρᾱ	σκιᾶ	μοίρᾱ
	G. D.	τοῖν ἡμέραιν	σκιαῖν	μοίραιν

67 In the singular

a. The nominative generally has  $-ā$  after a vowel,  $-a$  after a consonant. Exceptions are mostly marked by the accent (11-13): ὑγίεια *health*, ἀλήθεια *truth*, χώρα *land*, Λήδᾱ *Leda*.

b. If the nominative has  $-ā$  or  $-η$ , the other cases have the same.

c. If the nominative has *-α*, the accusative and vocative have the same; the genitive and dative have *-ᾱ* after a vowel or *ρ*, otherwise *-η*.

68 The rules of accent in 63 a-c apply to all declensions. But

a. The genitive plural in the *α*-declension always has the ultima circumflexed, because *-ῶν* is contracted from *-ᾶ-ων* (29 c and 30 b).

69 a. Poets retain the older *ᾱ* in some words where short *α* appears in prose.

b. The dramatists in lyric parts use freely the Doric forms that retain the older *ᾱ* in place of Attic *η*; so, too, in the

70

## FEMININES: SECOND GROUP

STEM . . . .	τῖμᾱ-	νῖκᾱ-	θαλασσᾱ-
MEANING . . .	<i>honor</i>	<i>victory</i>	<i>sea</i>
Sing. N.	τῖμή	νίκη	θάλασσα
G.	τῖμῆς	νίκης	θαλάσσης
D.	τῖμῇ	νίκῃ	θαλάσσει
A.	τῖμή-ν	νίκη-ν	θάλασσα-ν
V.	τῖμή	νίκη	θάλασσα
Plur. N. V.	τῖμαί	νῖκαι	θάλασσαι
G.	τῖμῶν	νικῶν	θαλασσῶν
D.	τῖμαῖς	νίκαις	θαλάσσαις
A.	τῖμάς	νικάς	θαλάσσαις
Du. N. A.	τῖμά	νικά	θαλάσσᾱ
G. D.	τῖμαῖν	νίκαιν	θαλάσσαιν

genitive plural, *-ᾶν* for *-ῶν*; likewise in the article and in adjectives and pronouns of this declension.

c. In the dative plural the poets use freely the older ending *-αῖσι*; so, too, in the article and in adjectives and pronouns (cp. 64).

71

## MASCULINES

STEM . . . . . MEANING . . .		νεᾱνιά-	πολίτᾱ-	ποιητᾱ-
		<i>young man</i>	<i>citizen</i>	<i>maker, poet</i>
Sing.	N.	νεᾱνιά-s	πολίτῃ-s	ποιητή-s
	G.	νεᾱνίου	πολίτου	ποιητοῦ
	D.	νεᾱνίᾳ	πολίτῃ	ποιητῇ
	A.	νεᾱνιά-v	πολίτῃ-v	ποιητή-v
	V.	νεᾱνιά	πολίτα	ποιητά
Plur. N. V.		νεᾱνίαι	πολίται	ποιηταί
	G.	νεᾱνιῶν	πολιτῶν	ποιητῶν
	D.	νεᾱνίαῖς	πολίταις	ποιηταῖς
	A.	νεᾱνιάς	πολίτᾱς	ποιητάς
Du. N. A.		νεᾱνιά	πολίτᾱ	ποιητά
	G. D.	νεᾱνίαιν	πολίταιν	ποιηταῖν

72 Masculine stems in *-ᾱ* are like feminines, except in the singular, as follows:

a. They change *-ᾱ* to *-η* except after *ε*, *ι*, or *ρ*.

b. The nominative ends in *-s*.

c. The genitive ending *-ου* is borrowed from the *o*-declension.

d. In the vocative nouns in *-της* have *-τα*. Also national names in *-ης* have *-ᾱ*: Πέρσης, Πέρσα. The vocative of *δεσπότης* *master* has recessive accent: δέσποτα.

e. Some proper names in *-ās* (Doric or foreign) make the genitive in *-ᾱ*, and retain *ᾱ* throughout, contrary to 67 c.

## III. ADJECTIVES OF THE VOWEL DECLENSION

73 Many adjectives follow the o-declension, the masculine and feminine being alike, as with nouns. Here belong nearly all compound stems in -o.

74	STEM . . . . .		ἡσυχο-			
	MEANING . . . :		quiet			
Sing.	N.	ἡσυχος ἡσυχον	Plur. N.	M. F.	N.	ἡσυχαι ἡσυχαι
	G.	ἡσύχου		G.	ἡσύχων	
	D.	ἡσύχῳ		D.	ἡσύχοις	
	A.	ἡσυχον		A.	ἡσύχους ἡσυχαι	
	V.	ἡσυχε ἡσυχον		V.	ἡσυχαι ἡσυχαι	
Du.	N. A.	ἡσύχῳ				
	G. D.	ἡσύχοιν				

75 Still more adjectives have a stem in -o for the masculine and neuter, and a stem in -ā for the feminine.

STEM . . . . . MEANING . . .		σοφο-, σοφᾱ- <i>wise</i>			δικαιο-, δικαῖᾱ- <i>just, upright</i>		
Sing.	N.	σοφός	σοφή	σοφόν	δικαίος	δικαῖᾱ	δικαίον
	G.	σοφοῦ	σοφῆς	σοφοῦ	δικαίου	δικαῖᾱς	δικαίου
	D.	σοφῷ	σοφῇ	σοφῷ	δικαίῳ	δικαῖᾱ	δικαίῳ
	A.	σοφόν	σοφῇν	σοφόν	δικαίον	δικαῖᾱν	δικαίον
	V.	σοφέ	σοφή	σοφόν	δικαίε	δικαῖᾱ	δικαίον
Pl.	N. V.	σοφοί	σοφαί	σοφά	δικαίοι	δικαῖαι	δικαῖα
	G.	σοφῶν	σοφῶν	σοφῶν	δικαίων	δικαίων	δικαίων
	D.	σοφοῖς	σοφαῖς	σοφοῖς	δικαίοις	δικαῖαις	δικαίοις
	A.	σοφούς	σοφᾶς	σοφά	δικαίους	δικαῖᾱς	δικαῖα
Du.	N. A.	σοφῷ	σοφᾶ	σοφῷ	δικαίῳ	δικαῖᾱ	δικαίῳ
	G. D.	σοφοῖν	σοφαῖν	σοφοῖν	δικαίοιν	δικαῖαιν	δικαίοιν

77 a. The feminine singular has  $-\bar{a}$  after  $\epsilon$ ,  $\iota$ , or  $\rho$ , otherwise  $-\eta$ .

b. In the nominative and genitive plural the feminine is accented like the masculine, not as it would be in a noun:  $\deltaίκαιαι$  and  $\deltaικαίων$ .

78 Some adjectives are declined now with, now without, a separate feminine. Especially in poetry the forms vary.

#### IV. CONTRACTED VOWEL STEMS

79 Stems in  $-\epsilon o$  and  $-\circ o$  are contracted (29 a, b, and c. But  $-\epsilon a$  becomes  $-\bar{a}$ .)

80

STEM . . . . MEANING . .		νοο-, νου- <i>mind</i>	ὀστέο-, ὀστού- <i>bone</i>
Sing.	N.	ὁ (νόος) νοῦς	τὸ (ὀστέον) ὀστοῦν
	G.	(νόου) νοῦ	(ὀστέου) ὀστοῦ
	D.	(νόῳ) νῶ	(ὀστέῳ) ὀστῶ
	A.	(νόον) νοῦν	(ὀστέον) ὀστοῦν
Plur.	N.	(νόοι) νοῖ	(ὀστέα) ὀστᾶ
	G.	(νόων) νῶν	(ὀστέων) ὀστῶν
	D.	(νόοις) νοῖς	(ὀστέοις) ὀστοῖς
	A.	(νόους) νοῦς	(ὀστέα) ὀστᾶ

The vocative and the dual do not occur.

81 a. Simple nouns take the circumflex on the ultima throughout.

b. Compounds keep the accent on the syllable that has it in the nominative singular:  $\acute{\epsilon}κπλους$ ,  $\acute{\epsilon}κπλου$ ,  $\acute{\epsilon}κπλων$ . So also adjectives (83).

82

STEM . . . .	εὔνοο-, εὔνου-			
MEANING . .	<i>kind, friendly</i>			
SING.	M. F.	N.	PLUR. M. F.	N.
N.	εὔνους	εὔνουιν	εὔνοι	εὔνοα
G.	εὔνου		εὔνων	
D.	εὔνω		εὔνοισ	
A.	εὔνουν		εὔνους	εὔνοα

83 Compound adjectives of this class retain -*oa* in the neuter plural uncontracted. For the accent see 81 b.

84 Some stems in -*ā* contract; they have the circumflex throughout (30 b).

85

STEM . . . .	᾿Αθηναᾱ- ᾿Αθηναῖ-	γαᾱ- γη-	᾿Ερμεᾱ- ᾿Ερμη-	
MEANING . .	<i>Athena</i>	<i>earth</i>	<i>Hermes, Pl. images of H.</i>	
N. V.	᾿Αθηνᾱ	γῆ	᾿Ερμῆς	᾿Ερμαῖ
G.	᾿Αθηνᾱς	γῆς	᾿Ερμοῦ	᾿Ερμῶν
D.	᾿Αθηνᾱί	γῆ	᾿Ερμη	᾿Ερμαῖς
A.	᾿Αθηνᾱν	γῆν	᾿Ερμῆν	᾿Ερμᾱς

86 Poets use the forms ᾿Αθᾱᾱ, ᾿Αθᾱᾱς, etc.; also the Doric forms γᾱ, etc., as well as the longer γαῖα, γαῖας, etc.

87 A few adjectives of color and material in -*eos*, and a few of number in -*plōos*, usually contract, and have a separate feminine :

πορφύρεος,	πορφυρέᾱ,	πορφύρεον	<i>dark red;</i>
χρῦσεος,	χρῦσέᾱ,	χρῦσεον	<i>golden;</i>
ἁπλόος,	ἁπλόῃ,	ἁπλόον	<i>single.</i>

88

STEM . . . . MEANING . .		πορφυρεο-, πορφυρεᾶ- <i>dark red or purple</i>		
		M.	F.	N.
Sing.	N.	πορφυροῦς	πορφυρᾶ	πορφυροῦν
	G.	πορφυροῦ	πορφυρᾶς	πορφυροῦ
	D.	πορφυρῷ	πορφυρᾷ	πορφυρῷ
	A.	πορφυροῦν	πορφυρᾶν	πορφυροῦν
Plur.	N.	πορφυροῖ	πορφυραῖ	πορφυρᾶ
	G.	πορφυρῶν	πορφυρῶν	πορφυρῶν
	D.	πορφυροῖς	πορφυραῖς	πορφυροῖς
	A.	πορφυροῦς	πορφυρᾶς	πορφυρᾶ

89 a. Contractions are mostly as in nouns, but the final syllables characteristic of this declension are kept; hence in the singular *-ρα̂* (not *-ρη*: 77 a) and *ἀπλῆ*, and in the neuter plural *-ᾶ* (not *-η*).

b. The contract forms all take the circumflex on the ultima, sometimes contrary to 30 a.

90

STEM . MEAN.	χρῦσο-, χρῦσεᾶ- <i>golden</i>			διπλοο-, διπλοᾶ- <i>double</i>		
SING.	M.	F.	N.	M.	F.	N.
N.	χρῦσοῦς	χρῦσῇ	χρῦσοῦν	διπλοῦς	διπλῇ	διπλοῦν
G.	χρῦσοῦ	χρῦσῆς	χρῦσοῦ	διπλοῦ	διπλῆς	διπλοῦ
D.	χρῦσῷ	χρῦσῇ	χρῦσῷ	διπλῷ	διπλῇ	διπλῷ
A.	χρῦσοῦν	χρῦσῆν	χρῦσοῦν	διπλοῦν	διπλῆν	διπλοῦν
PLUR.						
N.	χρῦσοῖ	χρῦσαῖ	χρῦσᾶ	διπλοῖ	διπλαῖ	διπλόα
G.	χρῦσῶν	χρῦσῶν	χρῦσῶν	διπλῶν	διπλῶν	διπλῶν
D.	χρῦσοῖς	χρῦσαῖς	χρῦσοῖς	διπλοῖς	διπλαῖς	διπλοῖς
A.	χρῦσοῦς	χρῦσᾶς	χρῦσᾶ	διπλοῦς	διπλᾶς	διπλόα

## Ω - DECLENSION

- 91 A few noun and adjective stems have changed -ο (generally -ᾱο) to -ω (-εω), and are declined as follows (ω-declension) :

92	STEM . . . . . MEANING . . .	ναο-, νεω- <i>temple</i>	ἱλαο-, ἱλεω- <i>gracious</i>
	Sing. N. V.	νεός	M. F. ἱλεως      N. ἱλεων
	G.	νεώ	ἱλεω
	D.	νεῷ	ἱλεῳ
	A.	νεόν	ἱλεων      ἱλεων
	Plur. N. V.	νεῷ	ἱλεῳ      ἱλεα
	G.	νεών	ἱλεων
	D.	νεός	ἱλεως
	A.	νεός	ἱλεως      ἱλεα
	Du. N. A.	νεώ	ἱλεω
	G. D.	νεῶν	ἱλεων

- 93 a. The ω appears in all cases except the neuter plural nominative and accusative ; οι of the usual form becomes ω.

b. The long ultima does not exclude the acute accent from the antepenult—an exception to 12.

c. The accent of the nominative singular is retained throughout. (An accented ultima in the genitive and dative is circumflexed by some editors.)

- 94 The stem ἑω-, nominative (ῆ) ἕως *dawn*, has in the accusative ἕω (not ἑων). So sometimes other nouns and adjectives: τὸν Μίνω, τὴν Κέω, etc.

- 95 The adjective πλήω *full* has the regular feminine πλέᾱ, etc.



- 96 Instead of the regular forms of  $\sigma\acute{\omega}\sigma$ ,  $\sigma\acute{\omega}\bar{a}$ ,  $\sigma\acute{\omega}\sigma\nu$  *safe, unharmed*, Attic writers more often use

	M. F. N.		M. F. N.
Sing. N.	$\sigma\acute{\omega}\sigma$ $\sigma\acute{\omega}\nu$	Pl. N.	$\sigma\acute{\omega}\hat{\sigma}$ $\sigma\acute{\alpha}$
A.	$\sigma\acute{\omega}\nu$	A.	$\sigma\acute{\omega}\sigma$ $\sigma\acute{\alpha}$

- 97 Sometimes, especially in poetry, the regular forms from stems in  $-\bar{a}\sigma$  are used:  $\nu\bar{a}\sigma\acute{\upsilon}\sigma$ ,  $\text{Μεν}\acute{\epsilon}\lambda\bar{a}\sigma$ ,  $\acute{\iota}\lambda\bar{a}\sigma\iota$ .

## V. CONSONANT DECLENSION: NOUNS

- 98 To the consonant declension belong, among nouns,  
 Liquid stems ending in  $-\lambda$ ,  $-\nu$ ,  $-\rho$ ,  
 Guttural stems ending in  $-\kappa$ ,  $-\gamma$ ,  $-\chi$ ,  
 Labial and dental stems ending in  $-\pi$ ,  $-\beta$ , and in  $-\tau$ ,  $-\delta$ ,  $-\theta$ ,  
 Neuter stems ending in  $-\tau$ ,  
 Masculine stems ending in  $-\nu\tau$ ,  
 Stems ending in  $-\epsilon\sigma$ ,  $-\alpha\sigma$ ,  
 Stems ending in  $-\iota$ ,  $-\upsilon$ ,  
 Stems ending in  $-\epsilon\nu$ ,  $-\alpha\nu$ ,  $-\sigma\nu$ ,  
 Stems ending in  $-\omega$ ,  $-\sigma$ ,  
 Some irregular nouns.

99 LIQUID STEMS IN  $-\lambda$ ,  $-\nu$ 

STEM . . . . . MEANING . . . .	(δ) ἅλ- <i>salt</i>	(δ) μην- <i>month</i>	(δ) ἀγων- <i>contest</i>
Sing. N. V. G. D. A.	ἅλ- $\epsilon\sigma$ ἅλ- $\acute{o}\sigma$ ἅλ- $\acute{\iota}$ ἅλ- $\alpha$	μῆν μην- $\acute{o}\sigma$ μην- $\acute{\iota}$ μῆν- $\alpha$	ἀγών ἀγων- $\sigma\sigma$ ἀγων- $\iota$ ἀγων- $\alpha$
Plur. N. V. G. D. A.	ἅλ- $\epsilon\sigma$ ἅλ- $\acute{\omega}\nu$ ἅλ- $\sigma\acute{\iota}$ ἅλ- $\alpha\sigma$	μῆν- $\epsilon\sigma$ μην- $\acute{\omega}\nu$ μην- $\sigma\acute{\iota}$ μῆν- $\alpha\sigma$	ἀγών- $\epsilon\sigma$ ἀγών- $\omega\nu$ ἀγών- $\sigma\iota$ ἀγών- $\alpha\sigma$
Du. N. A. G. D.	ἅλ- $\epsilon$ ἅλ- $\acute{o}\iota\nu$	μῆν- $\epsilon$ μην- $\acute{o}\iota\nu$	ἀγών- $\epsilon$ ἀγών- $\acute{o}\iota\nu$

**100** In *ἄλς* (see **40 a**) both stem and case-endings are unchanged throughout.

**101** Monosyllabic stems of this declension accent the ending in the genitive and dative; *-ῶν* and *-οῖν* take the circumflex.

a. Not so, however, the genitive plural (and dual) of

ὁ, ἡ, παῖς, παιδ-ός *child*,

ὁ Τρῶς, Τρω-ός *Trojan*,

τὸ οὖς, ὠτ-ός *ear*,

ὁ δμῶς, δμω-ός *slave* (poetic).

Thus παιδ-ί, παι-σί, but παῖδ-ων, παῖδ-οιν.

**102**

LIQUID STEMS (*continued*) IN *-ν, -ρ*

STEM . . . . .	(ὁ) λιμεν-	(ὁ) δαιμον-	(ὁ) ῥήτορ-
MEANING . . .	<i>harbor</i>	<i>divinity</i>	<i>speaker</i>
Sing. N.	λιμήν	δαίμων	ῥήτωρ
G.	λιμέν-ος	δαίμον-ος	ῥήτορ-ος
D.	λιμέν-ι	δαίμον-ι	ῥήτορ-ι
A.	λιμέν-α	δαίμον-α	ῥήτορ-α
V.	λιμήν	δαῖμον	ῥήτορ
Plur. N. V.	λιμέν-ες	δαίμον-ες	ῥήτορ-ες
G.	λιμέν-ων	δαιμόν-ων	ῥητόρ-ων
D.	λιμέ-σι	δαίμο-σι	ῥήτορ-σι
A.	λιμέν-ας	δαίμον-ας	ῥήτορ-ας
Du. N. A.	λιμέν-ε	δαίμον-ε	ῥήτορ-ε
G. D.	λιμέν-οιν	δαιμόν-οιν	ῥητόρ-οιν

**103** Stems in *-ν* and *-ρ*

a. Omit the case-ending *-s* and lengthen a short ultima (**40**): δαίμων for δαιμον-*s*, ῥήτωρ for ῥητορ-*s*.

b. But note ὁ δελφίς *dolphin* for δελφῖν-s and ἡ Σαλαμίς *Salamis* for Σαλαμῖν-s.

c. As a vocative singular they use the nominative if the ultima is accented; otherwise the simple stem.

d. For λιμέ-σι, δαίμο-σι, see 51 d.

04 Ἀπόλλων *Apollo* has in the accusative singular Ἀπόλλωνα, but oftener Ἀπόλλω; the vocative is ὦ Ἀπολλον, with recessive accent (cp. δέσποτα, 72 d).

05 A few common stems in -ερ make a class by themselves. They accent the ending in the genitive and dative singular as if monosyllabic, reject ε in those cases, change ερ to ρα in the dative plural, and in the vocative singular have recessive accent (cp. ὦ Ἀπολλον, 104).

06

## STEMS IN -ερ

STEM . . . . .	(ὁ) πατερ-	(ὁ) ἀνερ-	(ἡ) μητερ-	(ἡ) θυγατερ-
MEANING . .	<i>father</i>	<i>man</i>	<i>mother</i>	<i>daughter</i>
Sing. N.	πατήρ	ἀνὴρ	μήτηρ	θυγάτηρ
G.	πατρ-ός	ἀνδρ-ός	μητρ-ός	θυγατρ-ός
D.	πατρ-ί	ἀνδρ-ί	μητρ-ί	θυγατρ-ί
A.	πατέρ-α	ἄνδρ-α	μητέρ-α	θυγατέρ-α
V.	πάτερ	ἄνερ	μήτερ	θύγατερ
Plur. N.V.	πατέρ-ες	ἄνδρ-ες	μητέρ-ες	θυγατέρ-ες
G.	πατέρ-ων	ἀνδρ-ῶν	μητέρ-ων	θυγατέρ-ων
D.	πατρά-σι	ἀνδρά-σι	μητρά-σι	θυγατρά-σι
A.	πατέρ-ας	ἄνδρ-ας	μητέρ-ας	θυγατέρ-ας
Du. N. A.	πατέρ-ε	ἄνδρ-ε	μητέρ-ε	θυγατέρ-ε
G. D.	πατέρ-οιν	ἀνδρ-οῖν	μητέρ-οιν	θυγατέρ-οιν

**107** In *ἀνήρ* after *ε* was lost *δ* was developed between *ν* and *ρ* (49). Thus the stem becomes *ἀνδρ-* in most forms; hence the accent of *ἀνδρῶν*, *ἀνδροῖν* (101).

**108 a.** Like *πατήρ* is declined *ὁ γαστήρ* (*γαστερ-*) *belly*.

**b.** Nearly like *μήτηρ* except in accent is *Δημήτηρ* *Demeter*, G. *Δήμητρος*, D. *Δήμητρι*, A. *Δήμητρα*, V. *Δήμητερ*.

**109**

GUTTURAL STEMS IN *-κ*, *-γ*

STEM . . . . . MEANING . . .	(ὁ) φύλακ- <i>guard</i>	(ἡ) αἰγ- <i>goat</i>	(ἡ) φαλαγγ- <i>battle-line</i>
Sing. N. V. G. D. A.	φύλαξ φύλακ-ος φύλακ-ι φύλακ-α	αἷξ αἰγ-ός αἰγ-ί αἰγ-α	φάλαγξ φάλαγγ-ος φάλαγγ-ι φάλαγγ-α
Plur. N. V. G. D. A.	φύλακ-ες φυλάκ-ων φύλαξι φύλακ-ας	αἰγ-ες αἰγ-ῶν αἰξί αἰγ-ας	φάλαγγ-ες φαλάγγ-ων φάλαγξι φάλαγγ-ας
Du. N. V. G. D.	φύλακ-ε φυλάκ-οιν	αἰγ-ε αἰγ-οῖν	φάλαγγ-ε φαλάγγ-οιν

**110** For *-ξ* and *-ξι* see 45 a.

**111 a.** In *ὁ κῆρυξ*, *κήρυκ-ος* *herald*, *ῡ* becomes short in the nominative and vocative singular. So *ι* in *ὁ φοῖνιξ*, *φοῖνικ-ος*, *date-palm*.

**b.** The stem *θριχ-* *hair* follows 47 d; thus *ἡ θρίξ*, *ταῖς θριξί*, but *τριχός*, *τριχί*, *τρίχα*, etc.

**c.** The stem (ὁ) *ἀνακτ-* *king, chief*, loses *τ* before *-s* and *-σι*, and loses *κτ* in the voc. sing.: *ἄναξ*, *ἄνακτ-ος*, *ἄνακτ-ι*, *ἄνακτ-α*, *ἄναξ* (also *ἄνα* in prayer), pl. *ἄνακτ-ες*, *ἀνάκτ-ων*, *ἄναξι*, *ἄνακτ-ας*. So, too, *ἡ νύξ*, *νυκτ-ός*, *night*, makes the dat. pl. *νυξί*.

112

## LABIAL AND DENTAL STEMS IN -π, -β, -τ

STEM . . . . . MEANING . . . .	(ὁ) κλωπ- <i>thief</i>	(ὁ) Ἀραβ- <i>Arab</i>	(ὁ) γελωτ- <i>laughter</i>
Sing. N. V. G. D. A.	κλώψ κλωπ-ός κλωπ-ί κλώπ-α	Ἀραψ Ἀραβ-ος Ἀραβ-ι Ἀραβ-α	γέλως γελωτ-ος γελωτ-ι γελωτ-α
Plur. N. V. G. D. A.	κλώπ-ες κλωπ-ῶν κλωπί κλώπ-ας	Ἀραβ-ες Ἀράβ-ων Ἀραψι Ἀραβ-ας	γέλωτ-ες γελώτ-ων γέλω-σι γέλωτ-ας
Du. N. V. G. D.	κλώπ-ε κλωπ-οῖν	Ἀραβ-ε Ἀράβ-οιν	γέλωτ-ε γελώτ-οιν

13 For -ψ and -ψι see 45 a; for γελω(τ)s and γελω(τ)σι see 45 b.

14

## DENTAL STEMS IN -τ, -δ, -θ

STEM . . . . . MEANING . . . .	(ῆ) ἐλπίδ- <i>hope</i>	(ῆ) χάριτ- <i>grace</i>	(ὁ, ῆ) ὄρνιθ- <i>bird</i>
Sing. N. V. G. D. A.	ἐλπίς ἐλπίδ-ος ἐλπίδ-ι ἐλπίδ-α	χάρις χάριτ-ος χάριτ-ι χάριν	ὄρνις ὄρνιθ-ος ὄρνιθ-ι ὄρνιν
Plur. N. V. G. D. A.	ἐλπίδ-ες ἐλπίδ-ων ἐλπί-σι ἐλπίδ-ας	χάριτ-ες χαρίτ-ων χάρι-σι χάριτ-ας	ὄρνιθ-ες ὄρνιθ-ων ὄρνι-σι ὄρνιθ-ας
Du. N. V. G. D.	ἐλπίδ-ε ἐλπίδ-οιν	χάριτ-ε χαρίτ-οιν	ὄρνιθ-ε ὄρνιθ-οιν

15 Stems in -τ, -δ, -θ after *unaccented* ι̃ or υ lose the mute and take -ν in the accusative singular, as if

they were stems in *-ι* or *-υ* (130): ἡ κόρυς, κόρυθ-ος *helmet*, acc. κόρυν.

116 The vocative of παῖς, παιδ-ός *child* is παῖ. The stem was originally παῖδ-; hence the irregular accent: παῖς, παῖδων, παῖδου (101 and a).

117 The nominative singular is irregular in ὁ πούς, ποδ-ός *foot*.

118

NEUTER STEMS IN *-τ*

STEM . . . . .	(τὸ) σωματ- <i>body</i>	(τὸ) τερατ-, τερασ- <i>portent</i>
MEANING . . . . .		
Sing. N. A. V. G. D.	σῶμα σώματ-ος σώματ-ι	τέρας τέρατ-ος τέρατ-ι
Plur. N. A. V. G. D.	σώματ-α σωμάτων σώμα-σι	τέρατ-α τεράτ-ων τέρα-σι
Dual N. V. G. D.	σώματ-ε σωμάτων	τέρατ-ε τεράτ-οιν

119 In the nominative, accusative, and vocative singular neuters take no case-ending; final *-τ* is dropt (40); in τὸ γάλα, γάλακτ-ος *milk*, final *-κτ* is dropt; τέρας is another form of the stem τερατ- (46).

120 Different but related stems appear in

τὸ ὕδωρ, ὕδατ-ος *water*, τὸ ἥπαρ, ἥπατ-ος *liver*,  
τὸ γόνυ, γόνατ-ος *knee*, τὸ δόρυ, δόρατ-ος *spear*,  
τὸ οὖς, ὠτ-ός *ear*, τὸ φῶς, φωτ-ός *light* (sing. only).

a. Φῶς is contracted (hence the accent, 30 b) from older φᾰός, which is the common form in verse.

121

## MASCULINE STEMS IN -ντ

STEM . . . . . MEANING . . . .	(ὁ) γίγαντ- <i>giant</i>	(ὁ) ὀδοντ- <i>tooth</i>	(ὁ) λεοντ- <i>lion</i>
Sing. N. V. G. D. A.	γίγας γίγαντ-ος γίγαντ-ι γίγαντ-α	ὀδούς ὀδόντ-ος ὀδόντ-ι ὀδόντ-α	λέων λέοντ-ος λέοντ-ι λέοντ-α
Plur. N. V. G. D. A.	γίγαντ-ες γιγάντ-ων γίγᾱ-σι γίγαντ-ας	ὀδόντ-ες ὀδόντ-ων ὀδοῦ-σι ὀδόντ-ας	λέοντ-ες λέοντ-ων λέου-σι λέοντ-ας
Du. N. V. G. D.	γίγαντ-ε γιγάντ-οιν	ὀδόντ-ε ὀδόντ-οιν	λέοντ-ε λέοντ-οιν

122 a. For γίγας (from γίγαντ-ς) and ὀδούς (from ὀδοντ-ς) see 53 and 28 b; so in the dative plural.

b. But many stems in -οντ form the nominative singular as in λέων, omitting -ς, dropping τ, and lengthening ο to ω.

123 All noun stems in -ντ are masculine.

124

## STEMS IN -εσ, -ασ

STEM . . . . . MEANING . . . .	(τὸ) γενεσ- <i>race</i>	(τὸ) κρέασ- <i>meat</i>
Sing. N. A. V. G. D.	γένος (γένε-ος) γένους (γένε-ι) γένει	κρέας (κρέα-ος) κρέως (κρέα-ι) κρέαι
Plur. N. A. V. G. D.	(γένε-α) γένη γενέ-ων γενῶν γένε-σι	(κρέα-ε) κρέᾱ (κρέα-ων) κρεῶν κρέα-σι
Du. N. A. G. D.	(γένε-ε) γένει (γενέ-οιν) γενοῖν	(κρέα-ε) κρέᾱ (κρέα-οιν) κρεῶν

125 a. In neuter stems  $-\epsilon\sigma$  becomes  $-\omicron\varsigma$  in the nominative, accusative, and vocative singular (25); elsewhere  $\sigma$  is lost (55 a and c), and concurrent vowels are contracted (29). But the genitive plural  $-\acute{\epsilon}\omega\nu$  is often left uncontracted. The dual is rare.

b. Stems in  $-\alpha\sigma$  likewise lose  $\sigma$  and contract.

126 τὸ κέρας *horn, wing* (of an army), has the inflection of two stems, κερᾶτ- and κερασ-.

	SINGULAR	PLURAL
N. A. V.	κέρας	κεράτ-α      κέρᾱ
G.	κεράτ-ος      κέρως	κεράτ-ων      κερῶν
D.	κεράτ-ι      κέραι	κέρᾱ-σι

127 Proper names with stems in  $-\epsilon\sigma$  are nearly like the masculine of adjectives with stems in  $-\epsilon\sigma$  (151-154).

	(ὁ) Σωκρατεσ- <i>Sokrates</i>	(ὁ) Περικλεεσ- <i>Perikles</i>
Sing. N.	Σωκράτης	(Περικλέης) Περικλῆς
G.	Σωκράτους	Περικλέους
D.	Σωκράτει	(Περικλέει) Περικλεῖ
A.	Σωκράτη or -ην	Περικλέᾱ (Περικλή)
V.	Σώκρατες	Περικλείς

128 a. Accusatives like Σωκράτην are formed on the model of  $\alpha$ -declension masculines (71). For the accent of Σώκρατες see 153 a.

b. The forms in parenthesis appear in poetry.

c. Here belongs also ὁ Ἄρης *Ares*, G. Ἄρεος and Ἄρεως, D. Ἄρει, A. Ἄρη and Ἄρην, V. Ἄρες.



- 29 The one stem in -οσ, αἰδοσ- *respect, shame*, is declined in the sing. only: ἡ αἰδώς, αἰδοῦς, αἰδοί, αἰδῶ.

30

STEMS IN -ι AND -υ

STEM . . . . . MEANING . . .		(ἡ) πολι- <i>state, city</i>	(ὁ) πήχυ- <i>forearm, cubit</i>	(τὸ) ἄστυ- <i>city</i>
Sing.	N.	πόλι-ς	πήχυ-ς	ἄστυ
	G.	πόλε-ως	πήχε-ως	ἄστε-ως
	D.	πόλει	πήχει	ἄστει
	Λ.	πόλι-ν	πήχυ-ν	ἄστυ
	V.	πόλι	πήχυ	ἄστυ
Plur.	N. V.	πόλεις	πήχεις	(ἄστε-α) ἄσθη
	G.	πόλε-ων	πήχε-ων	ἄστε-ων
	D.	πόλε-σι	πήχε-σι	ἄστε-σι
	Λ.	πόλεις	πήχεις	(ἄστε-α) ἄσθη
Du.	N. Λ.	πόλε-ε	πήχε-ε	ἄστε-ε
	G. D.	πολέ-οιν	πηχέ-οιν	ἄστέ-οιν

- 31 a. Feminines in -ι are a large class, many of them nouns of action in -σις or -τις (406). The genitive and dative (and the rare dual) have ε for ι; and the nominative plural, which is used also as the accusative, has ει. The ending -ος becomes -ως (28 a); -ως and -ων do not exclude the accent from the antepenult.

b. Stems in *unaccented* -ν closely resemble ι-stems. The forms in parenthesis in the plural of neuters occur in poetry.

## 132

STEMS IN *-v*, *-v̄*

STEM . . . . .		(ὄ, ῥ) <i>σν-, σν̄-</i>	(ὄ) <i>ἰχθυ-, ἰχθῡ-</i>
MEANING . . . .		<i>swine</i>	<i>fish</i>
Sing.	N.	<i>σν̄-ς</i>	<i>ἰχθῡ-ς</i>
	G.	<i>σν-ός</i>	<i>ἰχθυ-ος</i>
	D.	<i>σν-ί</i>	<i>ἰχθυ-ι</i>
	A.	<i>σν̄-ν</i>	<i>ἰχθῡ-ν</i>
	V.	<i>σν̄</i>	<i>ἰχθῡ</i>
Plur.	N.V.	<i>σν̄-ες</i>	<i>ἰχθυ-ες</i>
	G.	<i>σν-ῶν</i>	<i>ἰχθυ-ων</i>
	D.	<i>σν-σί</i>	<i>ἰχθυ-σι</i>
	A.	<i>σν̄-ς</i>	<i>ἰχθῡς</i>
Du.	N. A.	<i>σν̄-ε</i>	<i>ἰχθῡ-ε</i>
	G. D.	<i>σν-οῖν</i>	<i>ἰχθυ-οιν</i>

**133 a.** *Accented -v* at the end of the stem is made long in the nominative, accusative, and vocative singular, which in monosyllables are circumflexed.

**b.** In the accusative plural *-v̄ς* probably results from dropping *ν* of the old ending *-νς* (cp. **62 a** and **51 b**).

**134** Stems in *-ευ*, *-αυ*, and *-ου* (**136**) lose *ν* before a vowel (**27**; cp. Lat. *nāvis* and *bōs*, *bovis*).

**135 a.** Stems in *-ευ* originally had *-ην*; traces of the *η* remain (1) in the lengthening of the endings *-ος*, *-α*, *-ας* to *-ως* *-ᾱ*, *-ᾱς*; (2) in the older nominative plural ending *-ῆς* (contracted from *-ῆες*); open *η* later became closer *ει* (**24**).

**b.** In poetry, less often in prose, the accusative plural is sometimes like the nominative, in *-εῖς*.

136

## STEMS IN -ευ, -av, -ou

STEM . . . . . MEANING . . . .		(ὁ) ἵππευ- <i>horseman</i>	(ἡ) ναυ- <i>ship</i>	(ὁ, ἡ) βου- <i>ox, cow</i>
Sing.	N.	ἵππεύ-ς	ναῦ-ς	βοῦ-ς
	G.	ἵππέ-ως	νε-ώς	βο-ός
	D.	ἵππεϊ	νη-ϊ	βο-ϊ
	A.	ἵππέ-ᾱ	ναῦ-ν	βοῦ-ν
	V.	ἵππεῦ	ναῦ	βοῦ
Plur.	N. V.	ἵππεῖς	νη-ες	βό-ες
	G.	ἵππέ-ων	νε-ῶν	βο-ῶν
	D.	ἵππεῦ-σι	ναυ-σί	βου-σί
	A.	ἵππέ-ᾱς	ναῦ-ς	βοῦ-ς
Du.	N. A.	ἵππέ-ε	νη-ε	βό-ε
	G. D.	ἵππέ-οιν	νε-οῖν	βο-οῖν

137 In *nav*-, originally *νην*-, *νη*- is retained before a short vowel, but made *νε*- before a long (*ω* or *οι*), while *nav*- stands before a consonant; -ός keeps the accent of the original -ός.

138 The stem (ἡ) οἰ- *sheep* (originally *δφι*-; cp. Lat. *ovis*), is declined: Sing. οἶς, οἶός, οἶί, οἶν, οἶ; Pl. οἶες, οἶῶν, οἶσί, οἶς.

139 Stems in -ευ with a preceding vowel often contract in the gen. and acc. sing. and plu.: Πειραιέως or Πειραιῶς, Πειραιέα or Πειραιᾶ; Εὐβοέων or Εὐβοῶν, Εὐβοέως or Εὐβοᾶς.

140 Stems in -ω and -ο (141) are few, the latter mostly names of women.

.41

## STEMS IN -ω AND -ο

STEM . . . .	(ὁ) ἥρω-		(ἡ) πειθο-
MEANING . .	<i>hero</i>		<i>persuasion</i>
	SING.	PLUR.	
N.	ἥρω-ς	ἥρω-ες	πειθῶ
G.	ἥρω-ος	ἥρώ-ων	πειθοῦς
D.	ἥρω-ι	ἥρω-σι	πειθοῖ
A.	ἥρω-α	ἥρω-ας	πειθῶ
V.	ἥρω-ς	ἥρω-ες	πειθοῖ
	Du. N.A. ἥρω-ε G.D. ἥρώ-οιν		

## IRREGULAR NOUNS

.42 Some nouns in frequent use are quite irregular. The commonest are :

1. ἡ γυνή *woman, wife*, otherwise from the stem γυναικ- (which loses -κ in the voc. sing.), with irregular accent :

S. γυνή, γυναικ-ός, γυναικ-ί, γυναικ-α, γύναι,

Pl. γυναικ-ες, γυναικ-ῶν, γυναιξί, γυναικ-ας.

2. ὁ Ζεύς, *Zeus*, V. Ζεῦ, but G. Δι-ός, D. Δι-ί, A. Δί-α.

3. (ὁ, ἡ) κυν-, κυν-, *dog* :

S. κύων, κυν-ός, κυν-ί, κύν-α, κύον,

Pl. κύν-ες, κυν-ῶν, κυ-σί, κύν-ας.

4. (ὁ) μαρτυ-, μαρτυρ-, *witness* :

S. μάρτυ-ς, μάρτυρ-ος, μάρτυρ-ι, μάρτυρ-α,

Pl. μάρτυρ-ες, μαρτύρ-ων, μάρτυ-σι, μάρτυρ-ας.

5. Besides ὁ ὄνειρος *dream*, and τὸ ὄνειρον, regular, appear the stems (τὸ) ὄναρ- and ὄνειρατ- :

S. ὄναρ, ὄνειρατ-ος, ὄνειρατ-ι,

Pl. ὄνειρατ-α, ὄνειράτ-ων, ὄνειρασι.

6. ἡ Πηνύξ *Pnyx* makes G. Πυκν-ός, D. Πυκν-ί, A. Πύκν-α.

7. The adjective *πρέσβυ-s* *old* is in the plural masculine the regular word for *envoy, ambassador*. In poetry the singular also has the same meaning, as well as that of *old*, but the prose singular is *πρεσβευτής*, a noun of the agent (405) from the verb *πρεσβεύω*. Thus:

S. *πρεσβευτής, -τοῦ, -τῇ, -τήν, -τά,*

Pl. *πρέσβεις, πρέσβων, πρέσβεσι, πρέσβεις.*

The prose word for *old man* is *πρεσβύτης* (or *γέρων*).

8. (τὸ) *πῦρ, πυρ-* *fire* makes its plural of the o-declension:

S. *πῦρ, πυρ-ός, πυρ-ί,*

Pl. *πυρά, πυρῶν, πυροῖς camp-fires, beacons.*

9. Besides *ὁ υἱός son*, regular, forms are made from the stem *uiv-*:

S. (*υἱός*) *υἱός, υἱέι, υἱέα, (υἱός and υἱύν, inscriptions),*

Pl. *υἱεῖς, υἱέων, υἱέσι, υἱεῖς,*

Du. *υἱέε, υἱέοιν.*

Forms also occur with *v* for *ui*: *υός, υοῦ, υέος.*

10. (ἡ) *χεῖρ, χερ-* *hand*:

S. *χείρ, χερ-ός, χερ-ί, χεῖρ-α,*

Pl. *χεῖρ-ες, χερ-ῶν, χερ-σί, χεῖρ-ας,*

Du. *χεῖρ-ε, χερ-οῖν.*

a. Poets use also *χερ-ός, χερ-ί, χέρ-α, χέρ-ες, χερ-ῶν, χέρ-ας.*

[43 In poetry the following also are found:

1. Besides *δάκρυον tear*, regular, also *τὸ δάκρυ* and *τοῖς δάκρυ-σι.*

2. From (τὸ) *δορ- spear*: G. *δορ-ός, D. δορ-ί* and *δόρει*. For *δορυ-* and *δορατ-* see 120.

3. From (τὸ) *καρᾶ- head*: N. A. *κάρᾱ, D. κάρᾱ.* But G. *κρᾱτ-ός, D. κρᾱτ-ί;* also N. A. *τὸ κρᾱτα.*

4. Besides *ὄρνις (115)*, forms from the stem *ὄρνι-*:

Si. N. *ὄρνι-s, A. ὄρνι-v, Pl. N. A. ὄρνεις, G. ὄρνε-ων.*

5. Besides *ὁ χρῶς, χρωτός skin*, regular, also G. *χρο-ός, D. χρο-ί* and *χρῶ.*

- 144 In some nouns the plural may be of different gender from the singular : ὁ σῖτος *grain, food*, pl. τὰ σῖτα ; τὸ στάδιον *stade, race-course*, pl. στάδιοι or στάδια.

## VI. CONSONANT DECLENSION : ADJECTIVES

- 145 Some nouns of classes already described were originally adjectives and continued to be used as such, masculine and feminine alike (neuter, too, when there is one) *of one ending* :

φυγάς, φυγάδ-ος *exiled* (like ἐλπίς, 114),  
 γυμνής, γυμνήτ-ος *light-armed*,  
 πένης, πένητ-ος *poor*.

With these belong some other adjectives, as

μάκαρ, μάκαρ-ος *blessed* (cp. 102),  
 ἄρπαξ, ἄρπαγ-ος *ravenous* (cp. 109),  
 ἄγνώς, ἄγνώτ-ος *unknown* (cp. 112),  
 ἄπαις, ἄπαιδ-ος *childless* (cp. 114).

- 146 Many adjectives are *of two endings* ; the neuter differs from the masculine in the nominative and accusative only. Here are many adjectives compounded of nouns of this declension :

M. F.	N.		
εὐελπίς	εὖ-ελπι,	G. εὐέλπιδ-ος	<i>of good hope,</i>
ἄχαρις	ἄχαρι,	G. ἀχάριτ-ος	<i>lacking grace,</i>
εὐδαίμων	εὐδαιμον,	G. εὐδαίμον-ος	<i>fortunate,</i>
εὐήθης	εὐθης,	G. εὐήθους	<i>simple-minded.</i>

Here belong also comparative adjectives in -ων (stem in -ον) : βελτίων *better*.

147

## ADJECTIVES OF TWO ENDINGS

		εὐ-δαίμον- <i>fortunate</i>		ἄ-χαρι- <i>lacking grace</i>	
		M. F.	N.	M. F.	N.
Sing.	N.	εὐδαίμων	εὐδαιμον	ἄχαρι-ς	ἄχαρι
	G.	εὐδαίμον-ος		ἄχαριτ-ος	
	D.	εὐδαίμον-ι		ἄχαριτ-ι	
	A.	εὐδαίμον-α	εὐδαιμον	ἄχαρι-ν	ἄχαρι
	V.	εὐδαιμον		ἄχαρι	
Plur.	N. V.	εὐδαίμον-ες	εὐδαίμον-α	ἄχαριτ-ες	ἄχαριτ-α
	G.	εὐδαιμόν-ων		ἄχαριτ-ων	
	D.	εὐδαίμο-σι		ἄχαρι-σι	
	A.	εὐδαίμον-ας	εὐδαίμον-α	ἄχαριτ-ας	ἄχαριτ-α
Du.	N. A.	εὐδαίμον-ε		ἄχαριτ-ε	
	G. D.	εὐδαιμόν-οιν		ἄχαριτ-οιν	

148 The accent is recessive. Stems in -ιτ and -ιδ follow the rule in 115. For ἄχαρι see 40.

149

## COMPARATIVES IN -ων

		βελτίον- <i>better</i>	
		M. F.	N.
Sing.	N.	βελτίων	βέλτιον
	G.		βελτίον-ος
	D.		βελτίον-ι
	A.	βελτίον-α, βελτίω	βέλτιον
	V.		βέλτιον
Plur.	N. V.	βελτίον-ες, βελτίους	βελτίον-α, βελτίω
	G.		βελτίόν-ων
	D.		βελτίο-σι
	A.	βελτίον-ας, βελτίους	βελτίον-α, βελτίω
Du.	N. A.		βελτίον-ε
	G. D.		βελτίόν-οιν

- 150** The contracted forms are from a stem in *-ος*, the *σ* disappearing between vowels: *βελτίο(σ)α*, *βελτίω* (55 a). The accusative plural in *-ους* is borrowed from the nominative.

The accent is recessive.

**151**

STEMS IN *-εσ*

		<i>σαφεσ-, plain</i>		<i>εὐθεσ-, simple-minded</i>	
		M. F.	N.	M. F.	N.
Sing.	N.	σαφής	σαφές	εὐήθης	εὐήθες
	G.	σαφοῦς		εὐήθους	
	D.	σαφεί		εὐήθει	
	A.	σαφῇ	σαφές	εὐήθη	εὐήθες
	V.	σαφές		εὐήθες	
Plur.	N. V.	σαφεῖς	σαφῇ	εὐήθεις	εὐήθη
	G.	σαφῶν		εὐήθων	
	D.	σαφέσι		εὐήθεσι	
	A.	σαφεῖς	σαφῇ	εὐήθεις	εὐήθη

- 52 a.** In the nominative singular *-εσ* becomes *-ης* in the masculine and feminine, but remains *-ες* in the neuter (cp. *γένος*, 124, 125 a). The *σ* disappears between vowels (55 a) and contractions are regular (29 a, c, d, e): *σαφοῦς* from *σαφέος*, *σαφῇ* from *σαφέα*, *σαφεῖς* from *σαφέες*, *σαφῶν* from *σαφέων*. In the accusative plural *σαφεῖς* is borrowed from the nominative. (Cp. 150.)

**b.** But if *-εσ* follows a vowel, *-έα* usually contracts to *-ᾶ* instead of *-ῇ*: *ἐνδεής* *needy*, (*ἐνδεέα*) *ἐνδεᾶ*, and *εὐκλής* *famous*, (*εὐκλεέα*) *εὐκλεᾶ*.

- 53 a.** The accent, if it is not on the ultima, is recessive, even in contract forms.

**b.** But not in the neuter forms in *-ῶδες* and *-ῆρες*: *εὐῶδες* *fragrant*, *θηριῶδες* *animal*, *ποδῆρες* *reaching to the feet*.



154 Names like *Σωκράτης*, *Περικλῆς*, *Διογένης* (127) were originally adjectives of this class. So, too, the noun *τριήρης* *trireme*.

155 Many adjectives whose masculine and neuter are of the consonant declension have a separate feminine in the *α*-declension. The feminine singular always has short *-α* in the nominative, accusative, and vocative singular. (If the masculine and neuter are of the *ο*-declension, the feminine always has *ᾱ* or *η*: see 77 a.)

156 ADJECTIVES OF THREE ENDINGS: STEMS IN *-av*

		μέλαν-, μελαινᾱ- <i>black</i>		
		M.	F	N
Sing.	N.	μέλᾱs	μέλαινα	μέλαν
	G.	μέλαν-ος	μελαίνης	μέλαν-ος
	D.	μέλαν-ι	μελαίνῃ	μέλαν-ι
	A.	μέλαν-α	μέλαιναν	μέλαν
	V.	μέλαν	μέλαινα	μέλαν
Plur.	N. V.	μέλαν-ες	μέλαιναι	μέλαν-α
	G.	μελάν-ων	μελαινῶν	μελάν-ων
	D.	μέλα-σι	μελαίναις	μέλα-σι
	A.	μέλαν-ας	μελαίνᾱς	μέλαν-α
Du.	N. A.	μέλαν-ε	μελαίνᾱ	μέλαν-ε
	G. D.	μελάν-οιν	μελαίναιν	μελάν-οιν

157 a. For μέλᾱs and μέλασι see 51 a and d.

b. The feminine stem μελαινᾱ- is for μελανιᾱ- (56 b). The stem *τερεν-* *tender*, makes *τέρην*, *τέρεινα*, *τέρεν*, etc.

158

## STEMS IN -υ

		ταχυ-, ταχειᾱ- <i>swift</i>		
Sing.	N.	M. ταχύ-s	F. ταχεία	N. ταχύ
	G.	ταché-os	ταχείās	ταché-os
	D.	ταχεί	ταχείᾱ	ταχεί
	A.	ταχύ-v	ταχείαν	ταχύ
	V.	ταχύ	ταχεία	ταχύ
Plur.	N. V.	ταχείs	ταχείαι	ταché-a
	G.	ταché-ων	ταχειῶν	ταché-ων
	D.	ταché-σι	ταχείαιs	ταché-σι
	A.	ταχείs	ταχείās	ταché-a
Du.	N. A.	ταché-ε	ταχείᾱ	ταché-ε
	G. D.	ταché-οιν	ταχείαιν	ταché-οιν

159 a. Stem and endings combine as in *πῆχυς* and *ἄστυ* (130, 131); but -εα does not contract, and the accent is on the -υ or its representative (ε or ει).

b. In accent all adjectives of this class are like *ταχύς* except *θῆλυς, θήλεια, θῆλυ female, feminine, ἥμις, ἡμίσεια, ἥμισυ half,*

and some compounds, of two endings, as *δίπηχυς two cubits long.*

160

## STEMS IN -αντ

	παντ-, πᾶσᾱ- every, all					
SING.	M.	F.	N.	PLUR. M.	F.	N.
N. V.	πᾶς	πᾶσα	πᾶν	πάντ-ες	πᾶσαι	πάντ-α
G.	παντ-ός	πάσης	παντ-ός	πάντ-ων	πᾶσῶν	πάντ-ων
D.	παντ-ί	πάσῃ	παντ-ί	πᾶσι	πάσαις	πᾶσι
A.	πάντ-α	πᾶσαν	πᾶν	πάντ-ας	πᾶσᾶς	πάντ-α

161 a. For sound-changes see γῆγās (121, 122 a); but ā in πᾶν is irregular.

b. The accent of πᾶς is irregular, (1) in that πᾶς and πᾶν take the circumflex, (2) in that πάντων and πᾶσι do not follow 101, while παντός and παντί do.

62 a. Compounds of πᾶς are regular: ἄπᾶς, ἄπᾶσα, ἄπαν and σύμπᾶς, σύμπᾶσα, σύμπαν.

b. Like these are declined participial stems in -αντ:

παύσᾶς, παύσᾶσα, παῦσαν,  
παύσαντ-ος, παυσάσης, etc.

ιστάς, ιστᾶσα, ιστάν,  
ιστάντ-ος, ιστάσης, etc.

στάς, στᾶσα, στάν,  
στάντ-ος, στάσης, etc.

63

## ADJECTIVE STEMS IN -εντ

		χαριεντ-, χαριεσσᾶ- <i>graceful, gracious</i>		
Sing.	N. V.	M.	F.	N.
	G.	χαρίεις	χαρίεσσα	χαρίεν
	D.	χαρίεντ-ος	χαρίεσσης	χαρίεντ-ος
	A.	χαρίεντ-ι	χαρίεσση	χαρίεντ-ι
Plur.	N. V.	χαρίεντ-α	χαρίεσσαν	χαρίεν
	G.	χαρίεντ-ες	χαρίεσσαι	χαρίεντα
	D.	χαρίεντ-ων	χαριεσσῶν	χαρίεντ-ων
	A.	χαρίεσι	χαρίεσαις	χαρίεσι
Du.	N. A.	χαρίεντ-ας	χαρίεσσᾶς	χαρίεντ-α
	G. D.	χαρίεντ-ε	χαρίεσσᾶ	χαρίεντ-ε
	N. A.	χαρίεντ-οιν	χαρίεσσᾶιν	χαρίεντ-οιν
	G. D.	χαρίεντ-οιν	χαρίεσσᾶιν	χαρίεντ-οιν

**164 a.** For *χαρίεις* from *χαριε(ντ)*-s see **53** and **28 b**; but *χαρίεσι* from *χαριε(τ)σι* and *χαρίεσσα* from *χαριετια* show a shorter stem form without *ν*.

**b.** But *participial* stems in *-εντ* make *-είς*, *-είσα*, *-έν*, and in the dative plural *-έισι*, for *-(εντ)s*, *-(εντ)σα*, *-(εντ)*, and *-(εντ)σι*. Thus:

**165**

PARTICIPIAL STEMS IN *-εντ*

		τιθεντ-, τιθεισᾶ- <i>putting</i>		
Sing.	N. V.	τιθείς	τιθείσα	τιθέν
	G.	τιθέντ-ος	τιθείσης	τιθέντ-ος
	D.	τιθέντ-ι	τιθείσῃ	τιθέντ-ι
	A.	τιθέντ-α	τιθείσαν	τιθέν
Plur.	N. V.	τιθέντ-ες	τιθείσαι	τιθέντ-α
	G.	τιθέντ-ων	τιθεισῶν	τιθέντ-ων
	D.	τιθείσι	τιθείσαις	τιθείσι
	A.	τιθέντ-ας	τιθείσας	τιθέντ-α
Du.	N. A.	τιθέντ-ε	τιθείσᾶ	τιθέντ-ε
	G. D.	τιθέντ-οιν	τιθείσαιν	τιθέντ-οιν

**166** Adjective stems in *-οντ* are declined like *λέων* (**121**, **122 b**), adding the neuter forms in *-ον* and *-οντα* and the feminine: *έκών*, *έκοῦσα*, *έκόν* *willing*, *ἄκων*, *ἄκουσα*, *ἄκον* *unwilling*.

Participles in *-οντ* of the *ω*-form (when the *ο* belongs to the tense-suffix, not to the verb-stem) are like *ἄκων* and *έκών*: *παύων*, *παύουσα*, *παῦον* *stopping*, *λιπών*, *λιποῦσα*, *λιπόν* *leaving*. For participles in *-οντ* of the *μι*-form see **169**.

## STEMS IN -οντ

	ἄκοντ-, ἀκουσᾶ- <i>unwilling</i>		
Sing. N. V.	ἄκων	ἄκουσα	ἄκον
	ἄκοντ-ος	ἀκούσης	ἄκοντ-ος
	ἄκοντ-ι	ἀκούσῃ	ἄκοντ-ι
	ἄκοντ-α	ἄκουσαν	ἄκον
Plur. N. V.	ἄκοντ-ες	ἄκουσαι	ἄκοντ-α
	ἀκόντ-ων	ἀκουσῶν	ἀκόντ-ων
	ἄκουσι	ἀκούσais	ἄκουσι
	ἄκοντ-ας	ἀκούσᾶς	ἄκοντ-α
Du. N. A.	ἄκοντ-ε	ἀκούσᾶ	ἄκοντ-ε
	ἀκόντ-οιν	ἀκούσαιν	ἀκόντ-οιν

8 a. Participles in -αοντ-, -αουσᾶ- contract to accented -ω- throughout (29 c) :

τιμάων, τιμάουσα, τιμάον, etc., become  
τιμῶν, τιμῶσα, τιμῶν, etc.

b. Participles in -εοντ-, -εουσᾶ-, and in -οοντ-, -οουσᾶ-, contract to accented -ου- throughout, except that -έων and -όων make -ῶν (29 a-c) :

φιλέων, φιλέουσα, φιλέον, etc., become  
φιλῶν, φιλοῦσα, φιλοῦν, etc.  
δηλόων, δηλόουσα, δηλόον, etc., become  
δηλῶν, δηλοῦσα, δηλοῦν, etc.

9 Participles in -οντ- of the μι-form (when the ο belongs to the verb-stem) are like ὁδούς (121, 122 a),

adding the neuter forms in -όν and -όντα and also the feminine : διδούς, διδοῦσα, διδόν *giving*.

**170** Participles in -υντ- (of the μι-form) are like

δεικνύς, δεικνύσα, δεικνύν *pointing out*,  
δεικνύντ-ος, δεικνύσης, δεικνύντ-ος, etc.

a. For δεικνύς from δεικνυ(ντ)s and the dat. plu. δεικνύσι see **53**.

**171** Most perfect active participles are declined like εἰδώς *knowing* (**172**). The stem ends in -οτ, which becomes -ώς and -ός in the nominative singular; the feminine stem ends in -υιᾶ : πεπαυκώς, πεπαυκῦα, πεπαυκός *having stopt*.

**172**

PARTICIPIAL STEMS IN -οτ (PERFECTS)

		εἰδοτ-, εἰδυιᾶ- <i>knowing</i>		
		M.	F.	N.
Sing.	N. V.	εἰδώς	εἰδυῖα	εἰδός
	G.	εἰδότ-ος	εἰδυιᾶς	εἰδότ-ος
	D.	εἰδότ-ι	εἰδυιᾷ	εἰδότ-ι
	A.	εἰδότ-α	εἰδυῖαν	εἰδός
Plur.	N. V.	εἰδότ-ες	εἰδυῖαι	εἰδότ-α
	G.	εἰδότ-ων	εἰδυῖων	εἰδότ-ων
	D.	εἰδό-σι	εἰδυῖαις	εἰδό-σι
	A.	εἰδότ-ας	εἰδυιᾶς	εἰδότ-α
Du.	N. A.	εἰδότ-ε	εἰδυιᾶ	εἰδότ-ε
	G. D.	εἰδότ-οιν	εἰδυῖαιν	εἰδότ-οιν

- 173** A few perfect active participles (of *μι*-verbs) in *-αώς* are contracted and form the feminine irregularly :

ἑστώς,	ἑστῶσα,	ἑστός <i>standing</i> ,
ἑστῶτος,	ἑστώσης,	ἑστῶτος, etc.

The neuter *ἑστός* retains the characteristic final syllable *-ός* instead of becoming *ἑστός*. More irregular is

τεθνεώς,	τεθνεῶσα,	τεθνεός <i>dead</i> ,
τεθνεῶτος,	τεθνεώσης,	τεθνεῶτος, etc.

- 174** Two common adjectives, *μέγας* and *πολύς*, have a shorter stem and irregular form in the nominative and accusative singular masculine and neuter only, but are otherwise regular in the vowel declension. Thus :

**175**

	μεγα-, μεγαλο-, μεγαλᾱ- <i>tall, great</i> πολυ-, πολλο-, πολλᾱ- <i>much, plur. many</i>		
	M.	F.	N.
Sing. N.	μέγα-s	μεγάλη	μέγα
G.	μεγάλου	μεγάλης	μεγάλου
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ
A.	μέγα-ν	μεγάλην	μέγα
V.	μέγα	μεγάλη	μέγα
	Plural regular		
Sing. N.	πολύς	πολλή	πολύ
G.	πολλοῦ	πολλῆς	πολλοῦ
D.	πολλῷ	πολλῇ	πολλῷ
A.	πολύ-ν	πολλήν	πολύ
V.	πολύ	πολλή	πολύ
	Plural regular		

- 176 *πρᾶος, πρᾶεῖα, πρᾶον* *mild* follows the *o*-declension in masculine and neuter, but makes the entire feminine, and sometimes other forms, from a stem in *-v*, like *ταχύς* (158).

## VII. COMPARISON OF ADJECTIVES

- 177 Most adjectives form the comparative by adding *-τερος* (*-τέρᾱ, -τερον*), the superlative by adding *-τατος* (*-τάτῃ, -τατον*), to the masculine stem. Stems in *-o* with a short penult lengthen *o* to *ω*:

POSITIVE	COMPARATIVE	SUPERLATIVE
δίκαιος ( <i>δικαιο-</i> ) <i>just</i> ,	δικαιό-τερος,	δικαιό-τατος,
μικρός ( <i>μικρο-</i> ) <i>small</i> ,	μικρό-τερος,	μικρό-τατος,
πικρός ( <i>πικρο-</i> ) <i>bitter</i> ,	πικρό-τερος,	πικρό-τατος,
πονηρός ( <i>πονηρο-</i> ) <i>bad</i> ,	πονηρό-τερος,	πονηρό-τατος,
σαφής ( <i>σαφεσ-</i> ) <i>plain</i> ,	σαφέσ-τερος,	σαφέσ-τατος,
εὐκλής ( <i>εὐκλεεσ-</i> ) <i>famous</i> ,	εὐκλεέσ-τερος,	εὐκλεέσ-τατος,
μέλᾱς ( <i>μελαν-</i> ) <i>black</i> ,	μελάν-τερος,	μελάν-τατος,
γλυκύς ( <i>γλυκυ-</i> ) <i>sweet</i> ,	γλυκύ-τερος,	γλυκύ-τατος,
(πρέσβυς) ( <i>πρεσβυ-</i> ) <i>old</i> ,	πρεσβύ-τερος,	πρεσβύ-τατος.

But *o*-stems with a short penult:

ἄξιος ( <i>ἄξιο-</i> ) <i>worthy</i> ,	ἄξιό-τερος,	ἄξιό-τατος,
νέος ( <i>νεο-</i> ) <i>new, young</i> ,	νεώ-τερος,	νεώ-τατος,
σοφός ( <i>σοφο-</i> ) <i>wise</i> ,	σοφώ-τερος,	σοφώ-τατος.

- 178 A few stems drop *-o* before *-τερος* and *-τατος*:

γεραιός <i>aged</i> ,	γεραί-τερος,	γεραί-τατος,
παλαιός <i>old, ancient</i> ,	παλαί-τερος,	παλαί-τατος,
σχολαῖος <i>leisurely</i> ,	σχολαί-τερος,	σχολαί-τατος,
φίλος <i>dear</i> ,	(φίλ-τερος <i>poet.</i> ),	φίλ-τατος.



παλαιός makes also παλαιότερος, παλαιότατος. For φίλτερος prose writers use μᾶλλον φίλος (180).

- 179 The endings -εσ-τερος, -εσ-τατος (in imitation of words like σαφέσ-τερος) are added to stems in -ον :

εὐδαίμων *fortunate*, εὐδαιμον-έστερος, εὐδαιμον-έστατος,  
σώφρων *discreet*, σωφρον-έστερος, σωφρον-έστατος.

a. Some contracting stems in -οο are compared as if -τερος and -τατος were added to the nom. sing. mas. :

ἄπλοῦς (ἄπλοο-) *single*, ἀπλούσ-τερος, ἀπλούσ-τατος,  
εὐνους (εὐνοο-) *kind*, εὐνούσ-τερος, εὐνούσ-τατος.

b. Note also ἐρρωμένο-ς *strong*, ἐρρωμεν-έστερος, ἐρρωμεν-έστατος, with loss of -ο, and χαρίεις, χαριέσ-τερος, χαριέσ-τατος, from the stem χαριετ-. (Cp. 164 a.)

- 180 Comparatives and superlatives are often made by the adverbs μᾶλλον *more* and μάλιστα *most* or ἥττον *less* and ἥκιστα *least*, with the positive : μᾶλλον φίλος, *more dear, dearer*, μάλιστα φίλος, *most dear, dearest*, ἥττον φίλος *less dear*.

Participles are compared only in this way.

- 181 A few common adjectives form the comparative by adding -ίων (stem -ιον, 149), the superlative by adding -ιστος (-ίστη, -ιστον), to the root of the positive, or to a different form of the stem :

κακός *bad*                      κακ-ίων *worse*,      κάκ-ιστος *worst*  
αἰσχρός *unseemly*,      αἰσχ-ίων,      αἷσχ-ιστος,  
(Cp. τὸ αἷσχ-ός *unseemliness*, αἷσχ-ύνω *shame*)

ἐχθρός *hateful, hostile*,      ἐχθ-ίων,      ἔχθ-ιστος,  
(Cp. ἔχθω *hate*, τὸ ἔχθος *hatred*)

καλός <i>beautiful</i> ,	καλλ-ίων,	κάλλ-ιστος, (Cp. τὸ κάλλος <i>beauty</i> )
ἡδύς <i>agreeable</i> ,	ἡδ-ίων,	ἡδ-ιστος, (Cp. ἡδομαι <i>be pleased</i> )
ταχύς <i>swift</i> ,	θάσσω (θάπτων), (θάσσω is for ταχίων : see 56 c and 47 d)	τάχ-ιστος,

For the declension of these comparatives see 149.

182 Several common adjectives are irregular, because of sound changes, or because words quite different have come to be grouped together :

POSITIVE	COMPARATIVE	SUPERLATIVE
1. ἀγαθός <i>good</i> ,	ἀμείνων,  βελτίων, κρείσσων (56 c),  (λῶων, <i>poetic</i> ),	ἄριστος <i>brave, excel- lent, able</i> , βέλτιστος <i>virtuous</i> , κράτιστος <i>strong</i> , <i>superior</i> , (Cp. τὸ κράτος <i>strength</i> ) (λῶστος, <i>poetic</i> ).
2. κακός <i>bad</i> ,	κακίων, χείρων, ἥσσω (56 c),	κάκιστος, χείριστος, (ἥκιστα, <i>adv., least</i> ).
3. μέγας <i>tall</i> , <i>large</i> ,	μείζων (for μεγῶν),	μέγιστος.
4. ὀλίγος <i>little</i> , <i>pl. few</i> ,	ἐλάσσων (56 c), μείων.	ἐλάχιστος,
5. πολὺς <i>much</i> , <i>many</i> ,	πλείων, πλέον,	πλεῖστος. (Cp. πλέως, τὸ πλῆθος)
6. ῥᾶδιος <i>easy</i>	ῥᾶων,	ῥᾶστος.

183 The following adjectives lack the positive :

	COMPARATIVE	SUPERLATIVE
( <i>πρό before</i> )	<i>πρότερος former,</i>	<i>πρώτος first.</i>
( <i>ὑπέρ over, beyond</i> )	<i>ὑπέρτερος higher, superior,</i>	<i>ὑπέρτατος, highest, supreme.</i>
	<i>ὔστερος later,</i>	<i>ὔστατος latest.</i>

184 Two superlatives, *ἔσχατος farthest, extreme*, and *ὑπατος highest*, and a few others in poetry, contain an old ending *-ατος*. *πρώτος* is contracted from *πρό-ατος*.

### VIII. NUMERAL ADJECTIVES

185 The cardinal and ordinal numbers are given in the table (188).

The notation in the second column is Byzantine, and now less used. *ς* (abbreviation for *στ*) takes the place of *ς* (27) for *six*; *ϙ* (koppa) and *Ϟ* (sampi) are old letters retained for this purpose only. The symbols are combined by addition, the larger sum being written at the left: *α Ϟ β* = 1902.

186 The ordinal numbers, and the cardinal numbers from *διᾱκόσιοι* on, are adjectives of three endings. The other cardinals are indeclinable, except the first four, which are as follows :

187	N.	εἷς	μία	ἓν	τρῆς	τρία	τέσσαρες	τέσσαρα
	G.	ένός	μιᾶς	ένός	τριῶν		τεσσάρων	
	D.	ένί	μιᾷ	ένί	τρισί		τέσσαρσι	
	A.	ἓνα	μίαν	ἓν	τρῆς	τρία	τέσσαρας	τέσσαρα

a. *δύο* (or *δύω* in poetry) sometimes has *δυοῖν*, *ἄμφω both* always has *ἀμφοῖν*, for the genitive and dative.

		CARDINAL	ORDINAL
1	α'	εἷς, μία, ἓν <i>one</i>	πρῶτος <i>first</i>
2	β'	δύο	δεύτερος
3	γ'	τρεις, τρία	τρίτος
4	δ'	τέσσαρες, τέσσαρα	τέταρτος
5	ε'	πέντε	πέμπτος
6	ς'	ἕξ	ἕκτος
7	ζ'	ἐπτά	ἑβδομος
8	η'	ὀκτώ	ὀγδοος
9	θ'	ἐννέα	ἐνατος
10	ι'	δέκα	δέκατος
11	ια'	ἐνδεκα	ἐνδέκατος
12	ιβ'	δωδεκα	δωδέκατος
13	ιγ'	τρεις καὶ δέκα	τρίτος καὶ δέκατος
14	ιδ'	τέσσαρες καὶ δέκα	τέταρτος καὶ δέκατος
15	ιε'	πεντεκαίδεκα	πεντεκαίδέκατος
16	ισ'	ἑκκαίδεκα	ἑκκαίδέκατος
17	ιζ'	ἐπτακαίδεκα	ἐπτακαίδέκατος
18	ιη'	ὀκτωκαίδεκα	ὀκτωκαίδέκατος
19	ιθ'	ἐννεακαίδεκα	ἐννεακαίδέκατος
20	κ'	εἴκοσι	εἰκοστός
30	λ'	τριᾶκοντα	τριᾶκοστός
40	μ'	τεσσαράκοντα	τεσσαρακοστός
50	ν'	πεντήκοντα	πεντηκοστός
60	ξ'	ἑξήκοντα	ἑξηκοστός
70	ο'	ἑβδομήκοντα	ἑβδομηκοστός
80	π'	ὀγδοήκοντα	ὀγδοηκοστός
90	ρ'	ἐνενήκοντα	ἐνενηκοστός
100	ρ'	ἑκατόν	ἑκατοστός
200	σ'	διᾷκόσιοι	διᾷκοσιοστός
300	τ'	τριᾷκόσιοι	τριᾷκοσιοστός
400	υ'	τετρακόσιοι	τετρακοσιοστός
500	φ'	πεντακόσιοι	πεντακοσιοστός
600	χ'	ἑξακόσιοι	ἑξακοσιοστός
700	ψ'	ἐπτακόσιοι	ἐπτακοσιοστός
800	ω'	ὀκτακόσιοι	ὀκτακοσιοστός
900	Ϡ'	ἐνακόσιοι	ἐνακοσιοστός
1000	,α	χίλιοι	χιλιοστός
2000	,β	δισχίλιοι	δισχιλιοστός
3000	,γ	τρισχίλιοι	τρισχιλιοστός
10000	,ι	μύριοι	μῦριοστός

- 189 From οὐδὲ εἷς and μηδὲ εἷς *not even one* are formed the general negatives οὐδεῖς, μηδεῖς *no one*, declined :

Sing. N.	οὐδεῖς	οὐδεμία	οὐδέν	Plur. οὐδένες
G.	οὐδενός	οὐδεμιᾶς	οὐδενός	οὐδενῶν
D.	οὐδενί	οὐδεμιᾷ	οὐδενί	οὐδέσι
A.	οὐδένα	οὐδεμίαν	οὐδέν	οὐδένας

a. Note the change of accent from εἷς to οὐδεῖς.

b. For οὗτις, μήτις see 224 a.

- 190 When units, tens, etc., are combined, καί may be omitted if the larger number precedes, otherwise not. Thus 325 is

πέντε καὶ ἑκοσι καὶ τριᾶκόσιοι,  
 or τριᾶκόσιοι καὶ ἑκοσι καὶ πέντε,  
 or τριᾶκόσιοι ἑκοσι πέντε.

So with ordinals also.

- 191 Multiple adjectives are formed in -πλοῦς *fold* : διπλοῦς *twofold*, πολλαπλοῦς *manifold*, etc. (90, 87) ;

- 192 Also in -πλάσιος : διπλάσιος *twice as great* or (plural) *as many*, πολλαπλάσιος *many times as great* or *many*.

Abstract and collective nouns of number are formed in -άς (stem -αδ), several of which English has adopted :

ἡ μονάς, μονάδος *unity, monad*, δεκάς *the number ten, decad*,  
 ἡ δυνάς, δυνάδος *pair; duality*, decade,  
 ἡ τριάς, τριάδος *trinity, triad*, μυριάς *myriad*,  
 ἑκατὸν μυριάδες *a million*.

For numeral adverbs, see 232, 233.

- 193 When it means *countless, a great many*, μύριοι is often printed μῦριοι ; in a related sense a singular μύριος is found : ἐν πενίᾳ *in the depths of poverty*.

## B. PRONOUNS

## PERSONAL PRONOUNS

94

		FIRST PERSON	SECOND PERSON	THIRD PERSON
Sing.	N.	ἐγώ <i>I</i>	σύ <i>thou, you</i>	——
	G.	ἐμοῦ, μου	σοῦ, σου	οὗ <i>his, of him, etc.</i>
	D.	ἐμοί, μοι	σοί, σοι	οἱ
	A.	ἐμέ, με	σέ, σε	ἐ
Plur.	N.	ἡμεῖς <i>we</i>	ὕμεῖς <i>you</i>	——
	G.	ἡμῶν	ὕμῶν	σφῶν
	D.	ἡμῖν	ὕμῖν	σφίσι
	A.	ἡμᾶς	ὕμᾶς	σφᾶς
Du.	N. A.	(νώ)	(σφώ)	
	G. D.	(νῶν)	(σφῶν)	

15 a. The enclitic forms (19 a) are used when the pronoun is without emphasis; the corresponding accented forms are emphatic.

b. But the accented forms are regularly used with prepositions, though we find *πρός με, πρόσ σε*, and some others.

c. For stronger emphasis the enclitic *γε* is added to some forms; in *ἔγωγε, ἔμοιγε* the accent is drawn back.

16 Poets use *ἡμῖν, ὑμῖν*, less often *ἡμᾶς, ὑμᾶς*, for metrical convenience; also the old forms *σέθεν* for *σοῦ*, *ἐθεν* for *οὗ*, *νιν*, or *σφε* for the acc. sing. and plu. of the third person, and *σφιν* for *σφίσι*. The dual forms are confined to poetry.

17 The personal pronoun of the third person is rare in Attic prose; *οἱ* and *σφίσι* occur oftenest, and are reflexive (200). In its place is used *αὐτός* in the oblique cases.

**198** Αὐτός, αὐτή, αὐτό(ν) is declined like σοφός (76), except that there is no vocative and the neuter singular nominative and accusative drops -ν. Only the phrase τὸ αὐτό(ν) often retains -ν.

**199** Αὐτός has three meanings :

a. Standing alone in the oblique cases, *him, her, it, them*, etc. (197).

b. Standing after the article, *same*, Lat. *idem*.

c. Without the article, agreeing in case with a noun or pronoun, or standing alone in the nominative, *self*, Lat. *ipse*.

**200** Reflexive pronouns (referring back to the subject) are made by adding αὐτός to the personal pronouns ; they are needed only in oblique cases. (See 203.)

**201** The indefinite ἄλλος, ἄλλη, ἄλλο *other* (Lat. *alius, alia, aliud*), used both adjectively and substantively, is declined like αὐτός (198).

**202** The reciprocal pronoun, meaning *one another, each other*, is formed from ἄλλος by doubling the stem. It is not needed in the singular nor in the nominative :

		M.	F.	N.
Plu.	G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
	D.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
	A.	ἀλλήλους	ἀλλήλας	ἄλληλα
Du.	G. D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
	A.	ἀλλήλω	ἀλλήλα	ἀλλήλω

03

		FIRST PERSON	SECOND PERSON
Sing.	G.	ἐμαυτοῦ, -τῆς <i>of myself, etc.</i>	σεαυτοῦ, -τῆς <i>of thyself, etc.</i>
	D.	ἐμαυτῶ, -τῇ	σεαυτῶ, -τῇ
	A.	ἐμαυτόν, -τήν	σεαυτόν, -τήν
Plur.	G.	ἡμῶν αὐτῶν <i>of ourselves, etc.</i>	ὑμῶν αὐτῶν <i>of yourselves, etc.</i>
	D.	ἡμῖν αὐτοῖς, -ταῖς	ὑμῖν αὐτοῖς, -ταῖς
	A.	ἡμᾶς αὐτούς, -τάς	ὑμᾶς αὐτούς, -τάς
		THIRD PERSON	
Sing.	G.	ἐαυτοῦ, -τῆς <i>of himself, of herself, etc.</i>	
	D.	ἐαυτῶ, -τῇ	
	A.	ἐαυτόν, -τήν	
Plur.	G.	σφῶν αὐτῶν or ἐαυτῶν <i>of themselves, etc.</i>	
	D.	σφίσιν αὐτοῖς, -ταῖς or ἐαυτοῖς, -ταῖς	
	A.	σφᾶς αὐτούς, -τάς or ἐαυτούς, -τάς, -τά	

a. Instead of σεαυτοῦ, etc., and ἐαυτοῦ, etc., the contracted forms σαντοῦ and αὐτοῦ, etc., are also used.

14 Possessive pronouns, formed from the personal pronouns, are

ἐμός, -ή, -όν <i>my, mine,</i>	ἡμέτερος, -ᾱ, -ον <i>our,</i>
σός, σή, σόν, <i>thy, thine,</i>	ὑμέτερος, -ᾱ, -ον, <i>your,</i>
<i>your,</i>	<i>yours.</i>

Also in poetry

ὅς, ἥ, ὅν *his, its, her* σφέτερος, -ᾱ, -ον *their, theirs,*  
 ἄμός (or ἁμός), -ή, -όν *our (sometimes my).*

a. σφέτερος occurs in prose in a reflexive sense, *their own.*



205

## DEMONSTRATIVE PRONOUNS

In early Greek *ὁ, ἡ, τό*, the later article (61), was a demonstrative pronoun, *this, that, he, it*, etc.; in Attic this force is retained in a few phrases (see 549). When thus used, some print *ὁ, ἡ, οἷ, αἷ* with the acute—which then always becomes grave (15).

a. In poetry *ὁ, ἡ, τό* is also used as a relative pronoun.

206 Ὅδε, ἧδε, τόδε *this* (Lat. *hic*) is *ὁ, ἡ, τό* with the enclitic syllable *-δε*. For declension see 209. For the accent of *ὅδε, ῆδε, οἶδε, αἶδε* see 21 c and d.

207 Οὗτος, αὕτη, τοῦτο *this, that* (Lat. *is, ille*) is also formed from *ὁ, ἡ, τό*, and hence begins with *τ* or the rough breathing in the same places (209).

208 Ἐκεῖνος, ἐκείνη, ἐκεῖνο *that yonder* (in poetry also *κεῖνος, κείνη, κείνο*) is declined like *αὐτός* (198).

209

Sing.	N.	ὅδε	ῆδε	τόδε	οὗτος	αὕτη	τοῦτο
	G.	τοῦδε	τῆσδε	τοῦδε	τούτου	ταύτης	τούτου
	D.	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ
	A.	τόνδε	τήνδε	τόδε	τούτον	ταύτην	τούτο
Plur.	N.	οἶδε	αἶδε	τάδε	οὗτοι	αὗται	ταῦτα
	G.	τῶνδε	τῶνδε	τῶνδε	τούτων	ταύτων	τούτων
	D.	τοῖσδε	ταῖσδε	τοῖσδε	τούτοις	ταύταις	τούτοις
	A.	τούσδε	ταῖσδε	τάδε	τούτους	ταύτᾱς	ταῦτα
Du.	N. A.	τῶδε	τῶδε	τῶδε	τούτῳ	τούτῳ	τούτῳ
	G. D.	τοῖνδε	τοῖνδε	τοῖνδε	τούτοιιν	τούτοιιν	τούτοιιν

a. For *τοῖσιδε, ταῖσιδε*, etc., cp. 64 and 69 c.



- 215** To the demonstratives in **211**, **212** correspond the relatives

*οἷος, οἷᾶ, οἷον of which kind, [such] as, qualis (of quality) ;*

*ὅσος, ὅση, ὅσον of which size or number, [as great or many] as, quantus or quot (of quantity) ;*

*ἡλίκος, ἡλίκη, ἡλίκον of which age or value.*

- 216** The enclitic particle *-περ* added to a relative pronoun (or adverb; see **236**) makes more distinct the reference to the antecedent, which is thereby emphasized: *ὅπερ which very thing, the very thing which, ὥσπερ just as: θέλω ἅπερ σύ I wish the very things that you do (E. IT. 991).*

#### INTERROGATIVE AND INDEFINITE PRONOUNS

- 217** The interrogative pronoun *τίς, τί who? what?* and the indefinite pronoun *τις, τι some one, something, any one, anything*, are spelt alike but differ in accent (**219**).

Interrogative *τίς* never changes the acute to the grave (**15** and **a**) ; forms of two syllables accent the first.

Indefinite *τις* is enclitic (**19 b**) ; disyllabic forms that require an accent (**20 d**) have it on the ultima.

**a.** The poetic form *ἄττα* is not enclitic.

- 218** The enclitic *τις* added to *ὅς* makes the indefinite or general relative pronoun *ὅστις, ἧτις, ὅτι any one who, anything which, whoever*, etc. (**220**). For the accent see **21 a, d**.

In a similar way *τις* following other relatives (**215**, **222**) makes their reference more general or inclusive.

219

		INTERROGATIVE	INDEFINITE
Sing.	N.	τίς      τί	τις      τι
	G.	τίνος, τοῦ	τινος, του
	D.	τίνι, τῷ	τινι, τῷ
	A.	τίνα      τί	τινα      τι
Plur.	N.	τίνες      τίνα	τινες      τινα (ἅττα)
	G.	τίνων	τινων
	D.	τίσι	τισι
	A.	τίνας      τίνα	τινας      τινα (ἅττα)
Du.	N. A.	τίνε	τινε
	G. D.	τίνοιν	τινοίν

220

Sing.	N.	ὅστις	ἥτις	ὅτι
	G.	οὗτινος, ὅτου	ἡστινος	οὗτινος, ὅτου
	D.	ὧτινι, ὅτῳ	ἦτινι	ὧτινι, ὅτῳ
	A.	ὄντινα	ἦντινα	ὅτι
Plur.	N.	οἵτινες	αἵτινες	ἅτινα, ἅττα
	G.	ὧντινων, ὅτων	ῶντινων	ὧντινων, ὅτων
	D.	οἷστίσι, ὅτοις	αἷστίσι	οἷστίσι, ὅτοις
	A.	οὕστινας	ἄστινας	ἅτινα, ἅττα
Du.	N. A.	ὧτινε	ῶτινε	ὧτινε
	G. D.	οἷντινοίν	οἷντινοίν	οἷντινοίν

221 a. The shorter forms ὅτου, ὅτῳ, ἅττα, ὅτων, ὅτοις, especially ὅτου and ὅτῳ, are more common than the corresponding trisyllabic forms.

b. The neuter ὅτι is usually printed ὅ τι or

ὅ, τι to distinguish it from the conjunction ὅτι *that, because*, which is merely a special use of the same word.

c. The addition of οὖν makes the most inclusive general pronoun, with loss of all relative or interrogative force: ὅστισοῦν *any one whatever*, ὅτιοῦν *anything whatever*; acc. ὄντινοῦν, ἦντινοῦν, etc.

- 222 Other interrogative pronouns, and the corresponding indefinite or general relatives (made by prefixing the relative stem ὁ-), are:

INTERROGATIVES

GENERAL RELATIVES

πότερος <i>which</i> (of two)?	ὁπότερος <i>whichever</i> (of two),
ποῖος <i>of what sort?</i>	ὁποῖος <i>of whatever sort,</i>
πόσος <i>how large?</i> pl. <i>how many?</i>	ὁπόσος <i>of whatever size (number),</i>
πηλίκος <i>how great? how old?</i>	ὁπηλίκος <i>of whatever age or size.</i>

- 223 All indefinite or general relative words (sometimes also the simple relatives) are used as indirect interrogatives.

- 224 The general negative pronouns οὐδείς and μηδείς have been given in 189.

So from οὐδ' (μηδ') ἕτερος we have οὐδέτερος and μηδέτερος *neither of the two*.

a. Poets use οὔτις and μήτις for οὐδείς and μηδείς; the neuter forms οὔτι and μήτι are used also in prose as adverbs (230), *not at all*.

225 The indefinite ὁ (ἡ, τὸ) δέῖνα *so-and-so, what's-his-name*, is used as indeclinable, and is also declined :

Sing. N. ὁ δέῖνα	Plu. N. οἱ δέῖνες
G. τοῦ δέῖνος	G. τῶν δείνων
D. τῷ δέῖνι	D. —
A. τὸν δέῖνα	A. τοὺς δείνας

226 The relations of form and meaning between the correlative pronouns are shown in the table (227) ; forms in parenthesis are poetic or rare.

227 CORRELATIVE PRONOUNS

DEMONSTRATIVE	RELATIVE (Specific)	INTERROGATIVE (Direct and Indirect)	INDEFINITE (Enclitic)	GENERAL REL., INDIR. INTERROG.
(ὁ, ὅς) ὅδε <i>hic</i> οὗτος <i>is, ille</i> ἐκεῖνος <i>ille</i>	(ὁ) ὅς <i>who</i>	τίς <i>who ?</i>	τις <i>some one, any one</i>	ὅστις <i>whoever, any one who</i>
(τοῖος) τοιόσδε } <i>talis</i> τοιούτος }	οἷος <i>qualis</i>	ποῖος <i>of what sort ?</i>	(ποιος) <i>of some sort</i>	ὁποῖος <i>of whatever sort</i>
(τόσος) τοσόσδε } <i>tantus, tot</i> τοσουτός }	ὅσος <i>quantus, quot</i>	πόσος <i>how large ? how many ?</i>	(ποσος) <i>of some size</i>	ὁπόσος <i>of whatever size, number</i>
(τηλίκος) τηλικόσδε } <i>so old, so im- por- tant</i> τηλικούτος }	ἡλίκος <i>of which age</i>	πηλίκος <i>of what age ?</i>	(πηλίκος) <i>of some age</i>	ὁπηλίκος <i>of whatever age</i>
ἕτερος <i>alter</i>		πότερος <i>uter ?</i>	(πότερος)	ὁπότερος <i>whichever</i>

## C. ADVERBS

**228** Several endings denoting place are much like case-endings ; some words formed with them may be taken either as adverbs or as nouns. The endings are

- ι, -θι, -σι *at* or *in*, for the place *where* (locative) ;
- θεν *from*, for the place *whence* (ablative) ;
- δε, -σε, -ζε *to* or *toward*, for the place *whither*.

The ending -δε is added to the accusative (cp. accusative of limit, 533) ; -ζε seems to be for -σδε, -δε being added to the accusative plural ; -ι may be regarded as forming a locative singular, -σι a locative plural.

οἶκοι (14 a) <i>at</i> <i>home,</i>	οἴκοθεν <i>from</i> <i>home,</i>	οἴκαδε <i>homeward,</i>
ἄλλοθι <i>elsewhere,</i>	ἄλλοθεν <i>from</i> <i>elsewhere,</i>	ἄλλοσε <i>else-</i> <i>whither,</i>
Ἀθήνησι <i>in</i> <i>Athens,</i>	Ἀθήνηθεν <i>from</i> <i>Athens,</i>	Ἀθήνᾳζε <i>to</i> <i>Athens,</i>
Ἐλευσῖνι <i>at</i> <i>Eleusis,</i>	Ἐλευσινόθεν <i>from</i> <i>Eleusis,</i>	Ἐλευσινάδε <i>to</i> <i>Eleusis,</i>
ἐτέρωθι <i>on the</i> <i>other side,</i>	ἐτέρωθεν <i>from</i> <i>the other side,</i>	ἐτέρωσε <i>to the</i> <i>other side,</i>
	πάντοθεν <i>from</i> <i>every side,</i>	πάντοσε <i>in all</i> <i>directions,</i>
θύρᾱσι <i>at the</i> <i>doors,</i>	θύρᾱθεν <i>from</i> <i>without,</i>	θύρᾳζε <i>out of</i> <i>doors,</i>
ἐνδοθι, ἐνδον <i>within,</i>	ἐνδοθεν <i>from</i> <i>within,</i>	

χαμαί *on the ground,*      χαμάθεν *from the ground,*      χαμάζε *to the ground.*

a. Several adverbs of the place *where* end in -ου :

πανταχοῦ *everywhere,*      πανταχόθεν *from everywhere,*      πανταχόσε *in all directions,*  
αὐτοῦ *in the very place,*      αὐτόθεν *from the very place,*      αὐτόσε *to the very place.*

229 Adverbs of manner in -ως are made from many adjectives and some participles and pronouns ; they are like the genitive plural masculine, with -ς in place of -ν :

σοφός <i>wise,</i>	gen. pl. σοφῶν,	σοφῶς <i>wisely,</i>
δίκαιος <i>just,</i>	δικαίων,	δικαίως <i>justly,</i>
ἀληθής <i>true,</i>	ἀληθῶν,	ἀληθῶς <i>truly,</i>
ἡδύς <i>pleasant,</i>	ἡδέων,	ἡδέως <i>pleasantly,</i>
εἰκώς <i>like,</i>	εἰκότων,	εἰκότως <i>naturally,</i>
τεταγμένος <i>arranged,</i>	τεταγμένων,	τεταγμένως <i>in an orderly way.</i>

230 For many adjectives the neuter accusative, singular or plural, is used as an adverb : πολὺ *much,* πολλά *many times,* μικρόν *a little,* μέγα and μεγάλα *greatly,* πρῶτον and πρῶτα *first.*

231 Some common adverbs do not readily fall into classes. Thus the adverb for ἀγαθός is εὖ *well* ; from ταχύς the old adverb τάχα *quickly* means in prose *perhaps*, while ταχέως or ταχύ means *quickly* ; from several prepositions are made adverbs in -ω : ἄνω *above, upward,* κάτω *below,* ἔσω *within,* ἔξω *outside,* πρόσω *forward,* πόρρω, πόρσω *farther on, afar.* Other adverbial endings are -δόν, -δην, -σί, -εί : ἔνδον *within,* στοιχηδόν *in rows,* κρύβδην *secretly,* νεωστί *lately,* ἑλληνιστί *in Greek,* ἀμαχεί *without fighting,* πανδημί *with full levy.*



**232** Adverbs of number for the first three cardinal numbers are *ἅπαξ* *once*, *δὶς* *twice*, *τρίς* *thrice*. For higher numbers the adverbs end in *-άκις*: *τετράκις* *four times*, *πεντάκις* *five times*, *ὀκτάκις* *eight times*, *ἐνάκις* *nine times*, *εἰκοσάκις* *twenty times*, *ἐκατοντάκις*, etc.

On the same model are made others, like *πολλάκις* *often* from *πολύς*, *ὀλιγάκις* *a few times*, *seldom*, *πλεονάκις* *more times*, *ὡσάκις* *as often as*.

**233** Other adverbs of number, commonly denoting division, are *μοναχῇ* (*μόνος*, *μοναχός*) *singly, in one way only*, *δίχα* and *διχῇ* *in two parts, doubly*, *τρίχα* and *τριχῇ* *in three parts, triply*, *πολλαχῇ* *in many ways*, *πανταχῇ* *in every way*.

**234** Adverbs derived from adjectives, and some others, are compared like adjectives; for the comparative the neuter accusative singular is used, for the superlative the neuter accusative plural:

POSITIVE	COMPARATIVE	SUPERLATIVE
<i>σοφῶς</i> <i>wisely</i> ,	<i>σοφώτερον</i> ,	<i>σοφώτατα</i> ,
<i>σαφῶς</i> <i>clearly</i> ,	<i>σαφέστερον</i> ,	<i>σαφέστατα</i> ,
<i>ἡδέως</i> <i>pleasantly</i> ,	<i>ἡδῖον</i> ,	<i>ἡδιστα</i> ,
<i>πολύ</i> <i>much</i> ,	<i>πλέον</i> ,	<i>πλείστα</i> ,
<i>ταχέως</i> <i>quickly</i> ,	<i>θᾶπτον</i> ,	<i>τάχιστα</i> ,
<i>εὖ</i> <i>well</i> ,	<i>ἄμεινον</i> , <i>better</i> ,	<i>ἄριστα</i> , <i>best</i> ,
<i>μάλα</i> <i>very</i> ,	<i>μᾶλλον</i> <i>more, rather</i> ,	<i>μάλιστα</i> <i>most</i> .

**235** Some adverbs of place have the comparative and superlative in *-ω*:

<i>ἄνω</i> <i>above</i> ,	<i>ἄνωτέρω</i> ,	<i>ἄνωτάτω</i> ,
<i>ἐγγύς</i> <i>near</i> ,	<i>ἐγγυτέρω</i> ,	<i>ἐγγυτάτω</i> .
	<i>ἐγγύτερον</i> ,	

## CORRELATIVE ADVERBS

DEMONSTRATIVE	RELATIVE (Specific)	INTERROGATIVE (Direct and Ind.)	INDEFINITE (Enclitic)	GENERAL RELATIVE, INDIRECT INTERROGATIVE
(ἐνθα <i>here</i> ) ἐνθάδε <i>here</i> ἐνταῦθα <i>there</i> ἐκεῖ <i>yonder</i>	οὗ <i>where</i> ἐνθα <i>where</i>	ποῦ <i>where ?</i>	που <i>some- where</i>	ὅπου <i>wherever, where</i>
(ἐνθεν <i>thence</i> ) ἐνθένδε <i>thence</i> ἐντεῦθεν <i>from here</i> ἐκείθεν <i>from yonder</i>	ὅθεν <i>whence</i> ἐνθεν <i>whence</i>	πόθεν <i>whence ?</i>	ποθεν <i>from some- where</i>	ὁπόθεν <i>whencesoever, whence</i>
(ἐνθα <i>hither</i> ) ἐνθάδε <i>hither</i> ἐνταῦθα } <i>hither or</i> (ἐνταυθοῖ) } <i>thither</i> ἐκείσε <i>thither</i>	οἷ <i>whither</i> ἐνθα <i>whither</i>	ποῖ <i>whither ?</i>	ποῖ <i>to some place</i>	ὅποι <i>whithersoever, whither</i>
τότε <i>then</i> νῦν <i>now</i>	ὅτε <i>when</i>	πότε <i>when ?</i>	ποτε <i>sometime</i>	ὁπότε <i>whenever, when</i>
τηνικάδε } <i>just</i> τηνικαῦτα } <i>then</i>	ἡνίκα <i>just when</i>	πηνίκα <i>just when ?</i>		ὀπηνίκα <i>just when</i>
(ὥς) <i>so, thus</i> ᾧδε } <i>in this</i> οὕτω(ς) } <i>way</i> ἐκείνως <i>in that way</i>	ὥς <i>as, how</i>	πῶς <i>how ?</i>	πως <i>somehow</i>	ὅπως <i>how</i>
(τῇ) } <i>in this or</i> τῇδε } <i>that direc-</i> ταύτῃ } <i>tion or way</i>	ᾧ <i>in which way</i>	πῇ <i>in what way ?</i>	πῇ <i>in some way</i>	ὁπῇ <i>in which way</i>

- 237** In the table (236) the common adverbs from pronominal stems, and some others of like significance, are arranged so as to show their relations of form and meaning. Those in parenthesis are poetic or much less usual.
- 238** In prose *ἐνθα* and *ἐνθεν* are mostly relative; but they are demonstrative with *μέν* — *δέ*, and in the phrases *ἐνθα καὶ ἐνθα* *here and there, hither and thither*, *ἐνθεν καὶ ἐνθεν* *from this side and that*, and often in poetry.
- 239** Like *ὅς* (214) *ὥς* was originally demonstrative; poets often so use it (accented *ῶς* or *ᾧς*), and prose writers in a few phrases: *καὶ ῶς even so, οὐδ' ῶς not even thus*.
- 240** a. With interrogatives *ποτε* adds an emotional tone: *τί ποτε what, pray? ποῦ ποτε where in the world?*  
 b. Several compounds are made with *ποτε*, as *οὔποτε, μήποτε, οὐδέποτε never, οὐπώποτε never yet*.  
 c. On the same model are formed *ἄλλοτε at another time, ἐκάστοτε each time*.  
 d. *τοτέ* is used only in the phrase *τοτὲ μὲν . . . τοτὲ δὲ at one time . . . at another time*.
- 241** All the relatives and indirect interrogatives become subordinating conjunctions; their meaning is then much influenced by the mode of the verb.

## D. VERBS

- 242** The forms of the verb are classed under

Three Voices—Active, Middle, Passive;

Four Finite Modes—Indicative, Subjunctive, Optative, Imperative—besides the Infinitive, or verbal noun, and the Participle, or verbal adjective;

Seven Tenses—Present, Imperfect, Future, Aorist, Perfect, Pluperfect, Future Perfect ;

Three Numbers—Singular, Plural, Dual ;

Three Persons, as in English and Latin.

**243** Two Conjugations, the  $\mu$ -conjugation and the  $\omega$ -conjugation (from the final syllable of the present indicative active) are distinguished in the present and imperfect only ; elsewhere they are alike.

**244** The active and passive voices are used about as in Latin ; the middle indicates that the subject acts on itself or with some reference to self. (See **500**.) The passive and middle have the same form, except in the future and aorist.

**245** The indicative, subjunctive, and imperative, with the infinitive and participle, are used nearly as in Latin ; the optative is the mode of wishing, and of hypothetical and softened statement. (See **476, 479**.)

**246** The tenses of the indicative are classed as

Primary—the Present, Future, Perfect, Future Perfect ; and

Secondary, or Historical—the Imperfect, Aorist, Pluperfect.

**247** The tenses are used (in the indicative) nearly as in Latin or English. The aorist ( $\acute{\alpha}\text{-}\sigma\text{-}\rho\text{-}\iota\text{-}\sigma\text{-}\tau\text{-}\omicron\text{-}\varsigma$  *undefined*) in the indicative has for its leading use that of the English simple past tense.

**248** The verb-stem is the part that appears in all the forms and stands for the general or fundamental meaning, which the other elements modify by adding a specific setting. Verbs are called vowel verbs, liquid verbs, mute verbs, from the last letter of

the verb-stem. Thus *παύω* is a vowel verb of the  $\omega$ -conjugation, the verb-stem being *παυ-* stop; *παύω* *I stop* (transitive), *παύομαι* *I stop myself* or *cease* (middle), or *am stopt* (passive).

a. But the terms  $\omega$ -verb and  $\mu$ -verb are used to denote the conjugation to which the present and imperfect belong.

**249** The accent of verbs is recessive. For exceptions see **285, 296 a, 297, 300 d, (165), 349** and **a**.

**250** Verb forms will be described in the following order :

#### A. VERBS OF THE $\Omega$ -CONJUGATION

- I. Vowel verbs, not contracting.
- II. Vowel verbs contracting in the present system.
- III. Liquid verbs.
- IV. Mute verbs.

#### B. VERBS OF THE $\mu$ -CONJUGATION

- I. Verbs in *-νῦμι*.
- II. Verbs in *-ημι*, with stem in *-α:η-*.
- III. *Δίδωμι, τίθημι, ἔημι*.
- IV. Irregular and defective  $\mu$ -verbs.

**251** Verb-forms, while by meaning they fall into voices, modes, tenses, etc., also group themselves by formation in tense-systems, each system having one tense-stem throughout. These tense-systems, and with them all the formative elements of regular verbs, are described in the following sections. *παύω* is an example of regular vowel verbs, with verb-stem ending in a long vowel or diphthong (**252–254**).

		INDICATIVE		SUBJUNCTIVE
		PRIMARY TENSES	SECONDARY TENSES	
PRESENT AND IMPERFECT	Si.	1 παύ-ω	ἔ-παυ-ο-ν	παύ-ω
		2 παύ-εις	ἔ-παυ-ε-ς	παύ-ῃς
		3 παύ-ει	ἔ-παυ-ε	παύ-ῃ
	Pl.	1 παύ-ο-μεν	ἐ-παύ-ο-μεν	παύ-ω-μεν
		2 παύ-ε-τε	ἐ-παύ-ε-τε	παύ-ῃ-τε
		3 παύ-ουσι	ἔ-παυ-ο-ν	παύ-ωσι
	Du.	2 παύ-ε-τον	ἐ-παύ-ε-τον	παύ-ῃ-τον
		3 παύ-ε-τον	ἐ-παυ-έ-την	παύ-ῃ-τον
FUTURE	Si.	1 παύ-σω		
		2 παύ-σεις		
		3 παύ-σει etc. as in the pres.		
AORIST	Si.	1	ἔ-παυ-σα	παύ-σω
		2	ἔ-παυ-σα-ς	παύ-σῃς
		3	ἔ-παυ-σε	παύ-σῃ
	Pl.	1	ἐ-παύ-σα-μεν	παύ-σω-μεν
		2	ἐ-παύ-σα-τε	παύ-σῃ-τε
		3	ἔ-παυ-σα-ν	παύ-σωσι
	Du.	2	ἐ-παύ-σα-τον	παύ-σῃ-τον
		3	ἐ-παυ-σά-την	παύ-σῃ-τον
PERFECT & PLUPERFECT	Si.	1 πέ-παυ-κα	ἐ-πε-παύ-κη, -ειν	πε-παύ-κω
		2 πέ-παυ-κας	ἐ-πε-παύ-κη-ς, -εις	πε-παύ-κῃς
		3 πέ-παυ-κε	ἐ-πε-παύ-κει	etc.
	Pl.	1 πε-παύ-κα-μεν	ἐ-πε-παύ-κει-μεν	as in pres.
		2 πε-παύ-κα-τε	ἐ-πε-παύ-κει-τε	or
		3 πε-παύ-κᾱσι	ἐ-πε-παύ-κε-σαν	πεπαυκὼς ὦ,
	Du.	2 πε-παύ-κα-τον	ἐ-πε-παύ-κει-τον	ῆς, ῆ
		3 πε-παύ-κα-τον	ἐ-πε-παυ-κεί-την	etc.

παύω (παυ-) *stop*

ACTIVE

OPTATIVE	IMPERATIVE	INFINITIVE AND PARTICIPLE
παύ-οι-μι παύ-οι-ς παύ-οι παύ-οι-μεν παύ-οι-τε παύ-οι-εν παύ-οι-τον παυ-οί-την	παῦ-ε παυ-έ-τω  παύ-ε-τε παυ-ό-ντων <sup>1</sup> παύ-ε-τον παυ-έ-των	Inf. παύ-ειν  Ptc. παύ-ων παύ-ουσα παῦ-ον (See 166)
παύ-σοι-μι παύ-σοι-ς παύ-σοι etc. as in the pres.		Inf. παύ-σειν  Ptc. παύ-σων παύ-σουσα παῦ-σον (See 166)
παύ-σαι-μι παύ-σεια-ς, -σαι-ς παύ-σειε, -σαι παύ-σαι-μεν παύ-σαι-τε παύ-σεια-ν, -σαιε-ν παύ-σαι-τον παυ-σαί-την	παῦ-σον παυ-σά-τω  παύ-σα-τε παυ-σά-ντων παύ-σα-τον παυ-σά-των <sup>2</sup>	Inf. παῦ-σαι  Ptc. παύ-σᾶς παύ-σᾶσα παῦ-σαν (See 162 b)
πε-παύ-κοι-μι πε-παύ-κοι-ς etc. as in pres. or πεπαυκὼς εἶην, εἶης, εἶη etc.		Inf. πε-παυ-κέ-ναι  Ptc. πε-παυ-κὼς πε-παυ-κυῖα πε-παυ-κός (See 171)

<sup>1</sup> Later παυ-έ-τῳσαν.<sup>2</sup> Later παυ-σά-τῳσαν.

253 MIDDLE PARADIGM:

		INDICATIVE		SUBJUNCTIVE
		PRIMARY TENSES	SECONDARY TENSES	
PRESENT AND IMPERFECT	Si. 1	παύ-ο-μαι	ἐ-παυ-ό-μην	παύ-ω-μαι
	2	παύ-η, -ει	ἐ-παύ-ου	παύ-ῃ
	3	παύ-ε-ται	ἐ-παύ-ε-το	παύ-ῃ-ται
	Pl. 1	παυ-ό-μεθα	ἐ-παυ-ό-μεθα	παυ-ώ-μεθα
	2	παύ-ε-σθε	ἐ-παύ-ε-σθε	παύ-ῃ-σθε
	3	παύ-ο-νται	ἐ-παύ-ο-ντο	παύ-ω-νται
	Du. 2	παύ-ε-σθον	ἐ-παύ-ε-σθον	παύ-ῃ-σθον
	3	παύ-ε-σθον	ἐ-παυ-έ-σθην	παύ-ῃ-σθον
FUTURE	Si. 1	παύ-σο-μαι		
	2	παύ-σῃ, -σει		
	3	παύ-σε-ται etc. as in the pres.		
AORIST	Si. 1		ἐ-παυ-σά-μην	παύ-σω-μαι
	2		ἐ-παύ-σω	παύ-σῃ
	3		ἐ-παύ-σα-το	παύ-σῃ-ται
	Pl. 1		ἐ-παυ-σά-μεθα	παυ-σώ-μεθα
	2		ἐ-παύ-σα-σθε	παύ-σῃ-σθε
	3		ἐ-παύ-σα-ντο	παύ-σω-νται
	Du. 2		ἐ-παύ-σα-σθον	παύ-σῃ-σθον
PERFECT & PLUPERFECT	Si. 1	πέ-παυ-μαι	ἐ-πε-παύ-μην	πεπαυμένος ὦ
	2	πέ-παυ-σαι	ἐ-πέ-παυ-σο	ἦς
	3	πέ-παυ-ται	ἐ-πέ-παυ-το	ἦ
	Pl. 1	πε-παύ-μεθα	ἐ-πε-παύ-μεθα	πεπαυμένοι ὦμεν
	2	πέ-παυ-σθε	ἐ-πέ-παυ-σθε	ἦτε
	3	πέ-παυ-νται	ἐ-πέ-παυ-ντο	ᾶσι
	Du. 2	πέ-παυ-σθον	ἐ-πέ-παυ-σθον	ἦτον
	3	πέ-παυ-σθον	ἐ-πε-παύ-σθην	ἦτον



παύω (παυ-) stop

MIDDLE

OPTATIVE	IMPERATIVE	INFINITIVE AND PARTICIPLE
παυ-οί-μην παύ-οι-ο παύ-οι-το παυ-οί-μεθα παύ-οι-σθε παύ-οι-ντο παύ-οι-σθον παυ-οί-σθην	παύ-ου παυ-έ-σθω  παύ-ε-σθε παυ-έ-σθων παύ-ε-σθον παυ-έ-σθων	Inf. παύ-ε-σθαι  Ptc. παυ-ό-μενος παυ-ο-μένη παυ-ό-μενον (See 76)
παυ-σοί-μην παύ-σοι-ο παύ-σοι-το etc. as in the pres.		Inf. παύ-σε-σθαι  Ptc. παυ-σό-μενος παυ-σο-μένη παυ-σό-μενον
παυ-σαί-μην παύ-σαι-ο παύ-σαι-το παυ-σαί-μεθα παύ-σαι-σθε παύ-σαι-ντο παύ-σαι-σθον παυ-σαί-σθην	παύ-σαι παυ-σά-σθω  παύ-σα-σθε παυ-σά-σθων παύ-σα-σθον παυ-σά-σθων	Inf. παύ-σα-σθαι  Ptc. παυ-σά-μενος παυ-σα-μένη παυ-σά-μενον
πεπαυμένος εἶην εἶης εἶη πεπαυμένοι εἶημεν εἶητε εἶησαν πεπαυμένω εἶητον εἶήτην	πέ-παυ-σο πε-παύ-σθω  πέ-παυ-σθε πε-παύ-σθων πέ-παυ-σθον πε-παύ-σθων	Inf. πε-παύ-σθαι  Ptc. πε-παυ-μένος πε-παυ-μένη πε-παυ-μένον

## PASSIVE

## PARADIGM:

		INDICATIVE		SUBJUNCTIVE
		PRIMARY TENSES	SECONDARY TENSES	
PRESENT AND IMPERFECT	Si. 1	παύ-ο-μαι	ἐ-παυ-ό-μην	παύ-ω-μαι
	2	παύ-η, -ει	ἐ-παύ-ου	παύ-ῃ
	3	παύ-ε-ται	ἐ-παύ-ε-το	παύ-ῃ-ται
	Pl. 1	etc.	etc.	etc.
	2			
	3			
	Du. 2	Like the Middle, p. 78		
	3			
FUTURE	Si. 1	παυ-θή-σο-μαι		
	2	παυ-θή-ση, -ει		
	3	παυ-θή-σε-ται		
	Pl. 1	παυ-θη-σό-μεθα		
	2	παυ-θή-σε-σθε		
	3	παυ-θή-σο-νται		
	Du. 2	παυ-θή-σε-σθον		
	3	παυ-θή-σε-σθον		
AORIST	Si. 1		ἐ-παύ-θη-ν	παυ-θῶ
	2		ἐ-παύ-θη-ς	παυ-θῇ-ς
	3		ἐ-παύ-θη	παυ-θῇ
	Pl. 1		ἐ-παύ-θη-μεν	παυ-θῶ-μεν
	2		ἐ-παύ-θη-τε	παυ-θῇ-τε
	3		ἐ-παύ-θη-σαν	παυ-θῶσι
	Du. 2		ἐ-παύ-θη-τον	παυ-θῇ-τον
	3		ἐ-παυ-θή-την	παυ-θῇ-τον
PERFECT & PLUPERFECT	Si. 1	πέ-παυ-μαι	ἐ-πε-παύ-μην	πεπαυμένος ᾧ
	2	πέ-παυ-σαι	ἐ-πέ-παυ-σο	ᾧ-ς
	3	πέ-παυ-ται	ἐ-πέ-παυ-το	ᾧ
	Pl. 1	etc.	etc.	etc.
	2			
	3			
	Du. 2	Like the Middle, p. 78		
	3			

παύω (παυ-) stop

PASSIVE

OPTATIVE	IMPERATIVE	INFINITIVE AND PARTICIPLE
παυ-οί-μην παύ-οι-ο παύ-οι-το etc.	παύ-ου παυ-έ-σθω etc.	Inf. παύ-ε-σθαι Ptc. παυ-ό-μενος
Like the Middle, p. 79		
παυ-θη-σοί-μην παυ-θή-σοι-ο παυ-θή-σοι-το παυ-θη-σοί-μεθα παυ-θή-σοι-σθε παυ-θή-σοι-ντο παυ-θή-σοι-σθον παυ-θη-σοί-σθην		Inf. παυ-θή-σε-σθαι Ptc. παυ-θη-σό-μενος παυ-θη-σο-μένη παυ-θη-σό-μενον
παυ-θείη-ν παυ-θείη-ς παυ-θείη παυ-θείη-μεν, -θείμεν παυ-θείη-τε, -θείτε παυ-θείη-σαν, -θείεν παυ-θείη-τον, -θείτον παυ-θειή-την, -θείτην	παύ-θη-τι παυ-θή-τω  παύ-θη-τε παυ-θέ-ντων παύ-θη-τον παυ-θή-των	Inf. παυ-θή-ναι Ptc. παυ-θείς παυ-θείσα παυ-θέν (See 165)
πεπαυμένος εἶην εἶης εἶη etc.	πέ-παυ-σο πε-παύ-σθω etc.	Inf. πε-παυ-σθαι Ptc. πε-παυ-μένος
Like the Middle, p. 79		

## A. VERBS OF THE Ω-CONJUGATION

## I. VOWEL VERBS, NOT CONTRACTING

*The Present System*

- 255** The present system includes the indicative present and imperfect, with the subjunctive, optative, imperative, infinitive, and participle, active and middle (passive). All regular ω-verbs are conjugated in the present system like *παύω* (252–254).
- 256** The present stem (indicative) is made from the verb-stem in several ways, and verbs are classed (in the present system) accordingly.

For convenience in later use (since all ω-presents are inflected alike), the modes of forming the present stem in all classes of ω-presents are here described together (257–262).

- 257** (1) **Formative-Vowel Class.**—The suffix -ο:ε (25), called the formative vowel, is added. Verbs that have a stronger and weaker form of the root take in this system the stronger :

VERB-STEM	PRES. STEM	PRES. IND.
<i>παν-</i> stop,	<i>πανο:ε</i> (i. e. <i>πανο-</i> , <i>πανε-</i> ),	<i>παύω</i> ,
<i>λιπ-</i> , <i>λειπ-</i> leave,	<i>λειπο:ε</i> ,	<i>λείπω</i> ,
<i>φυγ-</i> , <i>φευγ-</i> flee,	<i>φευγο:ε</i> ,	<i>φεύγω</i> .

**a.** In *γίγνομαι* *become*, for *γι-γεν-ο-μαι*, the verb-stem is reduplicated. This *present* reduplication consists in prefixing the initial consonant with *ι*. So also in

*πίπτω* *fall*, for *πι-πετ-ω*,  
*ἵσχω* *hold*, for *σι-σεχ-ω* (54),  
*τίκτω* *bring forth*, for *τι-τεκ-ω*.

b. Verb-stems in *-v*, *-ev* lose *v* between vowels (27):  
*πλέω sail*, for *πλεu-ω* (*πλυ-, πλεu-*); *ῥέω flow*, for *ῥευ-ω* (*ῥυ-, ῥευ-*);  
*πνέω blow*, for *πνεu-ω* (*πνυ-, πνεu-*).

258 (2) **Tau Class.**—The suffix *-το:ε-* is added. The verb-stem always ends in a labial mute, which becomes *π* before *τ* (38 b, 43 a):

VERB-STEM	PRES. STEM	PRES. IND.
ῥιφ- <i>throw</i> ,	ῥίπτο:ε,	ῥίπτω,
τυπ- <i>strike</i> ,	τυπτο:ε,	τύπτω,
βλαβ- <i>harm</i> ,	βλαπτο:ε,	βλάπτω,
κρυφ- <i>hide</i> ,	κρυπτο:ε,	κρύπτω,
ταφ- (47 d) <i>bury</i> ,	θαπτο:ε,	θάπτω.

259 (3) **Iota Class.**—The suffix *-ιο:ε-* is added; for sound-changes see 56:

VERB-STEM	PRES. STEM	PRES. IND.
a. βαλ- <i>throw</i> ,	βαλλο:ε,	βάλλω,
ὀφελ- <i>increase</i> ,	ὀφελλο:ε,	ὀφέλλω.

But *ὀφείλω owe* (*ὀφελ-*) is like those under b.

b. φαν- <i>show</i> ,	φαινο:ε,	φαίνω,
τεν- <i>stretch</i> ,	τεινο:ε,	τείνω,
σπερ- <i>sow</i> ,	σπειρο:ε,	σπείρω,
ἄμυν- <i>ward off</i> ,	ἄμυνο:ε,	ἄμύνω,
κριν- <i>decide</i> ,	κρίνο:ε,	κρίνω.
c. φυλακ- <i>guard</i> ,	φυλασσο:ε,	φυλάσσω,
ταγ- <i>arrange</i> ,	τασσο:ε,	τάσσω,
ταραχ- <i>disturb</i> ,	ταρασσο:ε,	ταράσσω,

VERB-STEM	PRES. STEM	PRES. IND.
d. φραδ- <i>tell</i> ,	φραζο:ε,	φράζω,
ἐλπιδ- <i>hope</i> ,	ἐλπίζο:ε,	ἐλπίζω,
οἰμωγ- <i>lament</i> ,	οἰμωζο:ε,	οἰμώζω,
κλαγγ- <i>cry out</i> ,	κλαζο:ε,	κλάζω,
σαλπιγγ- <i>blow trumpet</i> ,	σαλπιζο:ε,	σαλπίζω.

e. The verb-stems *καυ-* *burn* and *κλαυ-* *weep* give *καίω* and *κλαίω*, with loss of *υ* (27), farther shortened in prose to *κάω* and *κλάω*.

260 (4) **Inceptive Class.**—The suffix *-σκο:ε-* or *-ισκο:ε-* is added :

VERB-STEM	PRES. STEM	PRES. IND.
ἄρε- <i>please</i> ,	ἄρεσκο:ε,	ἄρέσκω,
εὕρ- <i>find</i> ,	εὕρισκο:ε,	εὕρίσκω.

a. The class is so named because some verbs in it imply beginning or becoming, as *γηράσκω* *grow old*, (*γηρᾱ-*), *γινώσκω* *come to know*, *perceive* (*γνο:ω-*, 28 a).

b. Several presents take a reduplication (257 a), as *γι-γνώσκω* *recognize* (*γνο:ω-*). *πάσχω* (*παθ-*, pres. stem *πασχο:ε-*) *suffer* is irregular for *παθ-σκω*, *διδάσκω* (*διδαχ-*) *teach* is for *διδαχ-σκω*.

261 (5) **Nasal Class.**—A suffix containing *ν* is added.

a. The suffix *-νο:ε-* is added :

VERB-STEM	PRES. STEM	PRES. IND.
τεμ- <i>cut</i> ,	τεμνο:ε,	τέμνω.

b. The suffix *-ανο:ε-* is added :

ἁμαρτ- <i>err</i> ,	ἁμαρτανο:ε,	ἁμαρτάνω.
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c. The suffix *-ανο:ε-* is added, with an inserted nasal in the verb-stem :

VERB-STEM	PRES. STEM	PRES. IND.
λαβ- <i>take</i> ,	λαμβάνο:ε-,	λαμβάνω,
μαθ- <i>learn</i> ,	μανθανο:ε-,	μανθάνω,
λαχ- <i>get by lot</i> ,	λαγχανο:ε-,	λαγχάνω.

d. The suffix -υνο:ε- is added :

ἐλα- <i>drive</i> ,	ἐλαυνο:ε-,	ἐλαύνω.
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e. The suffix -νεο:ε- is added :

ἱκ- <i>come</i> ,	ἱκνεο:ε-,	ἱκνέομαι.
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**262** Sometimes a verb-stem is in the present tense-system (or in some other) longer by an added ε:η or ο:ω. Thus :

Pres. δοκέω (δοκε-) <i>seem</i> ,	fut. δόξω (δοκ-) <i>shall seem</i> ,
Pres. ἀλίσκομαι (άλ-) <i>am taken</i> ,	fut. ἀλώσομαι (άλω-) <i>shall be taken</i> ,
Pres. μανθάνω (μαθ-) <i>learn</i>	perf. μεμάθηκα (μαθη-) <i>have learned</i> .

**263** The personal endings of the indicative are partially different in the primary and secondary tenses ; they also distinguish the active and middle (passive) voices.

		ACTIVE		MIDDLE AND PASSIVE	
		Primary	Secondary	Primary	Secondary
Si.	1.	-μι	-ν	-μαι	-μην
	2.	-ς	-ς	-σαι	-σο
	3.	-σι	—	-ται	-το
Pl.	1.	-μεν	-μεν	-μεθα	-μεθα
	2.	-τε	-τε	-σθε	-σθε
	3.	-(ν)σι, -ᾱσι	-ν, -σαν	-νται	-ντο
Du.	2.	-τον	-τον	-σθον	-σθον
	3.	-τον	-την	-σθον	-σθην

a. The formative vowel is *ο* before *μ* or *ν* of the ending, elsewhere *ε*. But in combination with the primary active endings we have

-ω	instead of	-ο-μυ,
-εις	“ “	-ε-ς,
-ει	“ “	-ε-σι,
-ουσι	“ “	-ο(ν)σι (51 c).

The endings -ᾱσι and -σαν never go with the formative vowel (see 355).

b. In the middle (passive)

-εσαι becomes -ῃ (55 a and 29 d), later -ει,

-εσο becomes -ου (55 a and 29 c).

c. Poets often use the ending -μεσθα for -μεθα. For -αται and -ατο in place of -νται and -ντο see 270 a, 345 c. For -s a few verbs have -σθα (381, 384, 385, 386).

264 The imperfect (also the other secondary tenses in the indicative) takes the augment, the sign of past time.

a. In poetry the augment is sometimes omitted.

265 The augment has two forms :

a. The syllabic augment is *ε*-, prefixed to a stem beginning with a consonant.

Initial *ρ* is doubled (48) : ῥίπτω *throw*, impf. ἔρριπτον.

b. The temporal augment is the lengthening of an initial vowel : *α*-, *ᾱ*-, and *ε*- become *η*-, *ου*- is unchanged ; in later Greek *ευ*- and *ει*- are unchanged :

ἄγω <i>lead</i> ,	impf. ἦγον,
ἐλπίζω <i>hope</i> ,	ἥλπιζον,
εἰκάζω <i>make like</i> ,	ἥκαζον, εἶκαζον,
ὀπλίζω <i>arm</i> ,	ὤπλιζον,
οἶμαι <i>think</i> ,	ὥόμην,



<i>ἱκετεύω entreat,</i>	<i>ἱκέτευον,</i>
<i>αἰσθάνομαι perceive,</i>	<i>ᾗσθανόμην,</i>
<i>ᾄδω sing,</i>	<i>ᾗδον,</i>
<i>εὕρισκω find,</i>	<i>ἡὔρισκον, εὔρισκον.</i>

**266** *βούλομαι wish, δύναμαι can, μέλλω intend* take either *ε-* or *η-* as augment: *ἡβουλόμεν, ἡδυνάμην, ἡμελλον*, or *ἐβουλόμεν*, etc.

**267** Some verbs that have lost an initial consonant still take the syllabic augment; *εε-* then becomes *ει-*. Among the most frequent are

<i>ἔχω have (ἐχ- for σεχ-, 54),</i>	impf. <i>εἶχον,</i>
<i>ἔπομαι follow (ἐπ- for σεπ-),</i>	<i>εἰπόμην,</i>
<i>ἔρπω creep (ἐρπ- for σερπ-, Lat. serpo),</i>	<i>εἶρπον,</i>
<i>ἐάω let, permit,</i>	<i>εἶων,</i>
<i>ἐθίζω accustom,</i>	<i>εἵθιζον,</i>
<i>ὁράω see,</i>	<i>ἐώρων,</i>
<i>ὠθέω push,</i>	<i>ἐώθουν.</i>

**a.** *ἐώρων* and some others have a double augment, syllabic and temporal.

**268** A verb compounded with a preposition augments the simple form; a preposition ending in a consonant then recovers its original form:

<i>ἀνα-βαίνω go up,</i>	impf. <i>ἀν-έβαινον,</i>
<i>εἰσ-άγω lead in,</i>	<i>εἰσ-ῆγον,</i>
<i>συν-λέγω collect,</i>	<i>συν-έλεγον,</i>
<i>συν-σκευάζω pack up,</i>	<i>συν-εσκεύαζον,</i>
<i>ἐμ-βάλλω throw in,</i>	<i>ἐν-έβαλλον,</i>
<i>ἐγ-γράφω write in,</i>	<i>ἐν-έγραφον,</i>
<i>ἐκ-βάλλω throw out,</i>	<i>ἐξ-έβαλλον.</i>

For elision see **32, 33.**

a. The accent never stands before the augment syllable :  
 εἰσῆγον (not εἴσηγον).

b. Verbs derived from words that begin with a preposition generally take the augment as if the verb itself were a compound ; but there are exceptions :

ὑποπτεύω <i>suspect</i> (ὑπ-οπτος <i>suspicious</i> ),	ὑπ-ώπτειον,
ἐπιорκέω <i>perjure oneself</i> (ἐπιорκος <i>perjured</i> ),	ἐπι-ώρκουν,
ἐνθυμέομαι <i>lay to heart</i> (ἐνθύμιος <i>taken to heart</i> ),	ἐν-εθυμούμην.

But

ἐναντιόομαι <i>oppose</i> (ἐναντίος <i>opposite</i> ),	ἡναντιούμην.
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c. A few compounds put the augment before the preposition :

καθέζομαι <i>sit down</i>	ἐκαθεζόμην,
καθίζω <i>seat</i> ,	ἐκάθιζον,
καθεύδω <i>sleep</i>	ἐκάθευδον or καθηύδον.

d. A double augment is found in ἡμφεγνόουν from ἀμφιγνόω, and ἡνειχόμεν from ἀν-έχομαι. (So in the aorist ἡνεσχόμεν.)

269 The subjunctive takes the primary endings ; -ο:ε- becomes ω before μ or ν, elsewhere η. Thus -ω:η- is the mode-suffix, appearing throughout the subjunctive, which is otherwise like the indicative.

270 The optative takes the secondary endings, but with -μι instead of -ν. The formative vowel is ο, which makes a diphthong with the mode-suffix -ι- (or -ιε- in the third plural active).

In the middle σο loses σ (55 a).

a. Poets not infrequently use the ending -ατο for -ντο in the present and aorist optative (cp. 344 c).

**271 The imperative endings are**

	ACTIVE	MIDDLE, PASSIVE
Si. 2.	-θι, -ς	-σο
3.	-τω	-σθω
Pl. 2.	-τε	-σθε
3.	-ντων (-τωσαν)	-σθω (-σθωσαν)
Du. 2.	-τον	-σθον
3.	-των	-σθων

**272** The formative vowel is *o* before *-ντων*, elsewhere *ε*. *-θι* and *-ς* are omitted in *ω*-presents; *-τωσαν* and *-σθωσαν* are rare or late.

In the middle *-ε-σο* loses *σ* and contracts.

**273 The infinitive endings are**

ACTIVE	MIDDLE, PASSIVE
-εν, -εναι, -ναι	-σθαι

**274** In *ω*-presents the formative vowel and endings combined are *-ε-εν*, contracted to *-ειν*, and *-ε-σθαι*.

**275 The participial endings are**

Active, *-ντ-*, Middle and Passive, *-μενο-*,  
before which the formative vowel is *o*.

**276** Active participles are declined like *ᾰκων* (166, 167); middle participles are regular in the vowel declension (76).

*The Future System*

**277** This includes an indicative, optative, infinitive, and participle, active and middle. (For the future passive see 310.)

- 278** The future stem is formed by adding to the verb-stem the suffix  $-\sigma\omicron\epsilon$  (*sigmatic future*).

The inflection is like that of the present system.

### *The Aorist System*

- 279** This includes an indicative, subjunctive, optative, imperative, with infinitive and participle, active and middle. (For the passive see **302–309**.)

- 280** The aorist stem is formed by adding to the verb-stem the suffix  $-\sigma\alpha\epsilon$ , which becomes  $-\sigma\omega\eta$  in the subjunctive (*sigmatic* or  *$\sigma\alpha$ -aorist*).

- 281** The indicative takes the augment (**264, 265**) and the secondary endings (**263**); in the third singular active the tense-suffix is  $-\sigma\epsilon$ .

In the middle  $-\sigma\alpha\sigma\omicron$  becomes  $-\sigma\omega$  (**55 a** and **29 c**).

- 282** The subjunctive has the combined tense- and mode-suffix  $-\sigma\omega\eta$ , and is inflected like the subjunctive present.

- 283** The optative contracts the tense-suffix  $-\sigma\alpha$  with the mode-suffix  $-\iota$  ( $-\iota\epsilon$  in the third plural active). But in the active the forms with  $-\sigma\epsilon$  and  $-\iota\alpha$  (2d sing. and 3d plu.) or  $-\iota\epsilon$  (3d sing.) are more common.

In the middle  $-\sigma\alpha\iota\sigma\omicron$  becomes  $-\sigma\alpha\iota\omicron$ .

- 284** The imperative takes the tense-suffix  $-\sigma\alpha$ ; but  $-\sigma\omicron\nu$  in the active second singular and  $-\sigma\alpha\iota$  in the middle second singular stand irregularly for the combined tense-suffix and ending.

- 285** The infinitive takes  $-\sigma\alpha\iota$  in the active (irregularly) for combined tense-suffix and ending, and always accents the penult (contrary to **249**):  $\piαιδ\epsilon\upsilon\sigma\alpha\iota$  from  $\piαιδ\epsilon\acute{\upsilon}\omega$  *educate*.

- 286** The participles take the tense-suffix  $-\sigma\alpha$ ; the active participle is declined like  $\tilde{\alpha}\pi\acute{\alpha}\varsigma$  (**162**), the middle is regular in the vowel declension.

*The Perfect Active System*

**287** This includes a perfect and pluperfect indicative and a perfect subjunctive, optative, infinitive, and participle, in the active.

**288** The perfect stem (active) takes a reduplication (**289**) and adds the tense-suffix *-κα-*, which becomes *-κη-*, *-κει-*, or *-κε-* in the pluperfect, *-κω:η-* in the subjunctive, *-κο-* in the optative, *-κε-* in the infinitive, *-κοτ-*, *-κως*, *-κνιᾶ* in the participle. (*κα-perfect.*)

**289** The perfect reduplication is formed as follows :

a. If the verb-stem begins with a single consonant (except *ρ*), that consonant with *ε* is prefixt, a rough mute changing to the smooth (**47 a**) :

κελεύω (κελευ-) <i>bid</i> ,	κε-κέλευ-κα,
κωλύω (κωλῦ-) <i>hinder</i> ,	κε-κώλῦ-κα,
χορεύω (χορευ-) <i>dance</i> ,	κε-χόρευ-κα,
φυτεύω (φυτευ-) <i>plant</i> ,	πε-φύτευ-κα,
θηρεύω (θηρευ-) <i>hunt</i> ,	τε-θήρευ-κα.

b. If the verb-stem begins with a mute and liquid (**39**) the mute with *ε* is prefixt :

πλέω (πλυ-, πλευ-) <i>sail</i> ,	πέ-πλευ-κα.
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c. Otherwise the reduplication is like the augment (**265**) :

στρατεύω (στρατευ-) <i>serve in the army</i> ,	ἐ-στράτευ-κα,
ζητέω (ζητε:η-) <i>seek</i> ,	ἐ-ζήτη-κα,
ρίπτω (ρίφ-) <i>throw</i> ,	ἔρ-ριφα ( <b>48</b> ),
ἀδικέω (ἀδικε:η-) <i>wrong</i> ,	ἡ-δίκη-κα.

- d. But *γινώσκω* (γνο:ω-) *come to know* makes *ἐ-γνώκα*; also  
*κτάομαι* (κτα:η-) *acquire* makes *κέ-κτημαι*,  
*πίπτω* (πετ-, πτω-) *fall* makes *πέ-πτωκα*,  
*μιμνήσκω* (μνη-) *remind* makes *μέ-μνημαι*.

**290** A verb compounded with a preposition reduplicates the simple form :

<i>συν-χορεύω</i> <i>dance with</i> ,	<i>συν-κεχόρευκα</i> ,
<i>ἀνα-βαίνω</i> <i>go up</i> ,	<i>ἀνα-βέβηκα</i> ,
<i>εἰσ-άγω</i> <i>lead in</i> ,	<i>εἰσ-ἤχα</i> (see a).

- a. The accent never stands before the reduplication.

**291** Irregular reduplication is found in the following verbs, some of which are rather frequent :

- a. The verbs described in **267** (if they have a perfect stem) make the reduplication like the augment :

<i>ἔαω</i> <i>let</i> ,	impf. <i>εἶων</i> ,	pf. <i>εἶᾱκα</i> ,
<i>ἐργάζομαι</i> <i>work</i> ,	<i>εἰργαζόμην</i> ,	<i>εἶργασμαι</i> ,
<i>ὠθέω</i> <i>push</i> ,	<i>ἐ-ώθουν</i> ,	<i>ἔωσμαι</i> ,
<i>ὠνέομαι</i> <i>buy</i> ,	<i>ἐωνούμην</i> ,	<i>ἔωνημαι</i> .

With double reduplication :

<i>ὁράω</i> <i>see</i> ,	<i>ἑώρων</i> ,	<i>ἑώρᾱκα</i> ,
<i>ἀν-οίγω</i> <i>open</i> ,	<i>ἀν-έωγον</i> ,	<i>ἀν-έωχα</i> .

So too the root *ικ-*, *εικ-*, makes the perfect *ἔοικα* *am like*, plup. *ἐώκειν*.

- b. Several verbs beginning with a liquid take *ει-* as reduplication :

<i>λαμβάνω</i> <i>take</i> ,	pf. <i>εἴ-ληφα</i> , <i>εἴ-λημμαι</i> ,
<i>λαγχάνω</i> <i>get by lot</i> ,	<i>εἴ-ληχα</i> ,
root <i>ῥε:η-</i> <i>speak</i> ,	<i>εἴ-ρηκα</i> , <i>εἴ-ρημαι</i> ,
root <i>μερ-, μαρ-</i> <i>divide</i> ,	<i>εἴ-μαρται</i> <i>it is fated</i> ,
<i>δια-λέγομαι</i> <i>converse</i> ,	<i>δι-εί-λεγμαι</i> ,
<i>συν-λέγω</i> <i>gather</i> ,	<i>συν-είλοχα</i> , <i>συν-εί-λεγμαι</i> .

Similarly the defective *εἴωθα* *am wont*.

c. Some verbs beginning with *a, ε, o* reduplicate by prefixing the vowel and the following consonant, lengthening the vowel of the second syllable (*Attic reduplication*):

ἀκούω <i>hear</i> ,	pf. ἀκ-ήκοα,
ἐλαύνω <i>drive</i> ,	ἐλ-ήλακα,
ἐλέγχω <i>test</i> ,	ἐλ-ήλεγμαi,
ὀρύττω <i>dig</i> ,	ὀρ-ώρυχα.
Also ἐγείρω <i>wake</i> ,	ἐγρ-ήγορα (332).

The pluperfect of these verbs augments only initial *a* and *o*.

d. The verbs described in 268 b take the reduplication in the same place as the augment.

292 The perfect active indicative takes the primary endings; but in the sing. -μι and -σι are omitted, the tense-suffix becoming -κε- in the third person; -κα-(ν)σι becomes -κάσι (51 c).

293 The pluperfect augments the reduplicated stem; if the reduplication is like the augment of the imperfect (289 c), no change is made. The tense-suffix is -κη-, -κει-, or -κε- as in the paradigm; in the plural and dual both -κε- and -κει- are found. The secondary endings are used, with -σαν in the third plural; the older form in -κη omits -ν in the first person singular.

294 The subjunctive adds the combined suffix -κω;η- to the reduplicated stem, and is inflected like the present active subjv.

In place of these forms are used also compound forms, the perfect active participle with the subjunctive of εἰμι *am* (384).

295 The optative adds to the reduplicated stem the combined suffix -κοι-, and is inflected like the present active optative.

Compound forms, the perfect active participle with the present optative of εἰμι *am*, are also used.

296 The infinitive adds -κέ-ναι to the reduplicated stem.

a. All infinitives in -ναι accent the penult.

297 The participle adds to the reduplicated stem the combined suffix -κως, -κυιᾶ, -κος, -κοτ-, and is declined like εἰδώς (172).

*Perfect Middle System*

**298** This includes an indicative perfect and pluperfect, a subjunctive, optative, infinitive, and participle; also a future perfect passive indicative, optative, infinitive, and participle.

**299** The tense-stem is the reduplicated verb-stem, with no tense-suffix.

**300 a.** The indicative takes the primary endings in the perfect, the secondary endings in the pluperfect.

**b.** The subjunctive and optative are compound forms—the perfect middle participle with the present subjunctive and optative of εἰμι *am* (**384**).

**c.** The imperative takes the regular imperative endings.

**d.** The infinitive takes the ending -σθαι, the participle the ending -μένος (-μένῃ, -μένον); both always accent the penult.

**301** The future perfect passive adds to the reduplicated stem the future suffix (**278**) with the middle endings. Thus:

Ind. π<sub>ε</sub>-παύ-σο-μαι, etc., *I shall have been sto<sup>p</sup>t.*

Opt. π<sub>ε</sub>-παυ-σοί-μην, etc.

Inf. π<sub>ε</sub>-παύ-σε-σθαι.

Ptc. π<sub>ε</sub>-παυ-σό-μενος, etc.

*The Passive System : Θη - Passive*

**302** This includes an aorist and a future. The passive stem is formed by adding to the verb-stem the passive suffix, which is -θη- before a single consonant, -θε- before two consonants or a vowel. (Θη-passive.)

**303** The aorist passive takes the active endings throughout.

**304** The indicative takes the augment (**265**) and the secondary endings, with -σαν in the third plural.



- 305** The subjunctive adds to the passive-stem the mode-suffix  $-\omega\colon\eta-$ ;  $-\theta\acute{\epsilon}\omega\colon\eta-$  contracts to  $-\theta\hat{\omega}-$  or  $-\theta\hat{\eta}-$ , and the inflection, except for accent, is like any active subjunctive.
- 306** The optative adds to the passive stem the mode-suffix  $-\iota\eta-$ , in the plural and dual  $-\iota-$  or  $-\iota\eta-$  ( $-\iota\epsilon-$  in the third plural);  $-\theta\epsilon\iota-$  contracts to  $-\theta\epsilon\iota-$ , and hence the accent can not precede  $-\theta\epsilon\iota-$ .
- 307** The imperative adds to the passive-stem the imperative endings, with  $-\tau\iota$  for  $-\theta\iota$  (**47** and **b**).
- 308** The infinitive adds  $-\nu\alpha\iota$  to the passive-stem, and accents the penult (**296 a**).
- 309** The participle adds  $-\nu\tau-$  to the passive stem, and is declined as in **165**.
- 310** The future passive adds to the passive stem the future suffix  $-\sigma\omega\colon\epsilon-$  with the middle endings, in the indicative, optative, infinitive, and participle.
- 311** The principal parts of a verb are the first form of every system used in it; thus they indicate the entire conjugation :

Verb-stem,	$\pi\alpha\nu-$ stop,	$\kappa\omega\lambda\bar{\upsilon}-$ hinder,
Present system,	$\pi\acute{\alpha}\upsilon\omega$	$\kappa\omega\lambda\acute{\upsilon}\omega$
Future system,	$\pi\acute{\alpha}\upsilon\sigma\omega$	$\kappa\omega\lambda\acute{\upsilon}\sigma\omega$
Aorist system,	$\acute{\epsilon}\pi\alpha\nu\sigma\alpha$	$\acute{\epsilon}\kappa\acute{\omega}\lambda\bar{\upsilon}\sigma\alpha$
Perfect act. syst.,	$\pi\acute{\epsilon}\pi\alpha\nu\kappa\alpha$	$\kappa\epsilon\kappa\acute{\omega}\lambda\bar{\upsilon}\kappa\alpha$
Perfect mid. syst.,	$\pi\acute{\epsilon}\pi\alpha\nu\mu\alpha\iota$	$\kappa\epsilon\kappa\acute{\omega}\lambda\bar{\upsilon}\mu\alpha\iota$
Passive system,	$\acute{\epsilon}\pi\acute{\alpha}\upsilon\theta\eta\nu$	$\acute{\epsilon}\kappa\omega\lambda\acute{\upsilon}\theta\eta\nu$

- 312** Two common verb-stems,  $\theta\bar{\upsilon}-$  sacrifice and  $\lambda\bar{\upsilon}-$  loose, have  $\bar{\upsilon}$  in the present, future, and  $\sigma\alpha$ -aorist, elsewhere  $\upsilon$ :  $\theta\bar{\upsilon}\omega$ ,  $\theta\bar{\upsilon}\sigma\omega$ ,  $\acute{\epsilon}\theta\bar{\upsilon}\sigma\alpha$ ,  $\tau\acute{\epsilon}\theta\upsilon\kappa\alpha$ ,  $\tau\acute{\epsilon}\theta\upsilon\mu\alpha\iota$ ,  $\acute{\epsilon}\tau\bar{\upsilon}\theta\eta\nu$  (**47 c**).

A few others are irregular or variable. (See, in the Verblist,  $\acute{\alpha}\nu\acute{\omega}$ ,  $\delta\acute{\upsilon}\omega$ ,  $\tau\acute{\iota}\omega$ .)

ACTIVE			
	INDICATIVE		SUBJUNCTIVE
	PRESENT	IMPERFECT	
S. 1	τιμ(άω)ῶ	ἐτίμ(αον)ω-ν	τιμ(άω)ῶ
2	τιμ(άεις)ᾷς	ἐτίμ(αες)ᾱ-ς	τιμ(άης)ᾷς
3	τιμ(άει)ᾷ	ἐτίμ(αε)ᾱ	τιμ(άη)ᾷ
P. 1	τιμ(άο)ῶ-μεν	ἐτίμ(άο)ῶ-μεν	τιμ(άω)ῶ-μεν
2	τιμ(άε)ᾶ-τε	ἐτίμ(άε)ᾶ-τε	τιμ(άη)ᾶ-τε
3	τιμ(άου)ῶσι	ἐτίμ(αον)ω-ν	τιμ(άω)ῶσι
D. 2	τιμ(άε)ᾶ-τον	ἐτίμ(άε)ᾶ-τον	τιμ(άη)ᾶ-τον
3	τιμ(άε)ᾶ-τον	ἐτίμ(αέ)ᾶ-την	τιμ(άη)ᾶ-τον
MIDDLE			
S. 1	τιμ(άο)ῶ-μαι	ἐτίμ(αό)ῶ-μην	τιμ(άω)ῶ-μαι
2	τιμ(άει)ᾷ	ἐτίμ(άου)ῶ	τιμ(άη)ᾷ
3	τιμ(άε)ᾶ-ται	ἐτίμ(άε)ᾶ-το	τιμ(άη)ᾶ-ται
P. 1	τιμ(αό)ῶ-μεθα	ἐτίμ(αό)ῶ-μεθα	τιμ(αώ)ῶ-μεθα
2	τιμ(άε)ᾶ-σθε	ἐτίμ(άε)ᾶ-σθε	τιμ(άη)ᾶ-σθε
3	τιμ(άο)ῶ-νται	ἐτίμ(άο)ῶ-ντο	τιμ(άω)ῶ-νται
D. 2	τιμ(άε)ᾶ-σθον	ἐτίμ(άε)ᾶ-σθον	τιμ(άη)ᾶ-σθον
3	τιμ(άε)ᾶ-σθον	ἐτίμ(αέ)ᾶ-σθην	τιμ(άη)ᾶ-σθον
PRINCIPAL			
	PRESENT	FUTURE	AORIST
	τιμάω	τιμήσω	ἐτίμησα

τιμάω (τιμα:η-) *honor*

VOICE		
OPTATIVE	IMPERATIVE	INFINITIVE, PARTICIPLE
τιμ(άοι)ῶ-μι, -ώην τιμ(άοι)ῶς, -ώης τιμ(άοι)ῶ, -ώη τιμ(άοι)ῶ-μεν, -ώημεν τιμ(άοι)ῶ-τε, -ώητε τιμ(άοι)ῶε-ν τιμ(άοι)ῶ-τον, -ώητον τιμ(αοί)ῳ-την, -ώήτην	τίμ(αε)ᾶ τιμ(αέ)ᾶ-τω  τιμ(άε)ᾶ-τε τιμ(αό)ῶ-ντων τιμ(άε)ᾶ-τον τιμ(αέ)ᾶ-των	INFINITIVE τιμ(άειν)ᾶν  PARTICIPLE τιμ(άων)ῶν (168 a)
VOICE		
τιμ(αοί)ῳ-μην τιμ(άοι)ῶ-ο τιμ(άοι)ῶ-το τιμ(αοί)ῳ-μεθα τιμ(άοι)ῶ-σθε τιμ(άοι)ῶ-ντο τιμ(άοι)ῶ-σθον τιμ(αοί)ῳ-σθην	τιμ(άου)ῶ τιμ(αέ)ᾶ-σθω  τιμ(άε)ᾶ-σθε τιμ(αέ)ᾶ-σθων τιμ(άε)ᾶ-σθον τιμ(αέ)ᾶ-σθων	INFINITIVE τιμ(άε)ᾶ-σθαι  PARTICIPLE τιμ(αό)ῳ-μενος
PARTS		
PERFECT ACTIVE	PERFECT MIDDLE	AORIST PASSIVE
τετίμηκα	τετίμηναι	ἐτίμηθην

ACTIVE			
	INDICATIVE		SUBJUNCTIVE
	PRESENT	IMPERFECT	
S. 1	ποι(έω)ῶ	ἐποι(έον)ου-ν	ποι(έω)ῶ
2	ποι(έεις)εἶς	ἐποι(έες)ει-ς	ποι(έης)ῆς
3	ποι(έει)εἶ	ἐποι(έει)ει	ποι(έῃ)ῆ
P. 1	ποι(έο)οὔ-μεν	ἐποι(έο)οὔ-μεν	ποι(έω)ῶ-μεν
2	ποι(έει)εἶ-τε	ἐποι(έει)εἶ-τε	ποι(έῃ)ῆ-τε
3	ποι(έου)οὔσι	ἐποι(έον)ου-ν	ποι(έω)ῶσι
D. 2	ποι(έει)εἶ-τον	ἐποι(έει)εἶ-τον	ποι(έῃ)ῆ-τον
3	ποι(έει)εἶ-τον	ἐποι(έει)εἶ-την	ποι(έῃ)ῆ-τον
			MIDDLE
S. 1	ποι(έο)οὔ-μαι	ἐποι(έο)οὔ-μην	ποι(έω)ῶ-μαι
2	ποι(έει)εἶ	ἐποι(έου)οὔ	ποι(έῃ)ῆ
3	ποι(έει)εἶ-ται	ἐποι(έει)εἶ-το	ποι(έῃ)ῆ-ται
P. 1	ποι(έο)οὔ-μεθα	ἐποι(έο)οὔ-μεθα	ποι(έω)ῶ-μεθα
2	ποι(έει)εἶ-σθε	ἐποι(έει)εἶ-σθε	ποι(έῃ)ῆ-σθε
3	ποι(έο)οὔ-νται	ἐποι(έο)οὔ-ντο	ποι(έω)ῶ-νται
D. 2	ποι(έει)εἶ-σθον	ἐποι(έει)εἶ-σθον	ποι(έῃ)ῆ-σθον
3	ποι(έει)εἶ-σθον	ἐποι(έει)εἶ-σθην	ποι(έῃ)ῆ-σθον
			PRINCIPAL
	PRESENT	FUTURE	AORIST
	ποιέω	ποιήσω	ἐποίησα

ποιέω (ποιεῖη-) *make, do*

VOICE		
OPTATIVE	IMPERATIVE	INFINITIVE, PARTICIPLE
<p>ποι(έοι)οἰ-μι, -οίην  ποι(έοις)οἰ-ς, -οίης  ποι(έοι)οἰ, -οίη  ποι(έοι)οἰ-μεν, -οίημεν  ποι(έοι)οἰ-τε, -οίητε  ποι(έοι)οἰε-ν  ποι(έοι)οἰ-τον, -οίητον  ποι(έοι)οἰ-την, -οιήτην</p>	<p>ποί(εε)ει  ποι(εε)εί-τω    ποι(έε)είλ-τε  ποι(εό)οὔ-ντων  ποι(έε)είλ-τον  ποι(εε)είλ-των</p>	<p>INFINITIVE  ποι(έειν)εἶν    PARTICIPLE  ποι(έων)ῶν  (168 b)</p>
VOICE		
<p>ποι(εοί)οί-μην  ποι(έοι)οἰ-ο  ποι(έοι)οἰ-το  ποι(εοί)οί-μεθα  ποι(έοι)οἰ-σθε  ποι(έοι)οἰ-ντο  ποι(έοι)οἰ-σθον  ποι(εοί)οί-σθην</p>	<p>ποι(έου)οὔ  ποι(εε)εί-σθω    ποι(έε)είλ-σθε  ποι(εε)εί-σθων  ποι(έε)είλ-σθον  ποι(εε)εί-σθων</p>	<p>INFINITIVE  ποι(έε)είλ-σθαι    PARTICIPLE  ποι(εό)οὔ-μενος</p>
PARTS		
PERFECT ACTIVE	PERFECT MIDDLE	AORIST PASSIVE
πεποίηκα	πεποίημαι	ἐποιήθην

ACTIVE			
	INDICATIVE		SUBJUNCTIVE
	PRESENT	IMPERFECT	
S. 1	δουλ(όω)ῶ	ἐδούλ(οον)ου-ν	δουλ(όω)ῶ
2	δουλ(όεις)οῖς	ἐδούλ(οες)ου-ς	δουλ(όης)οῖς
3	δουλ(όει)οῖ	ἐδούλ(οε)ου	δουλ(όη)οῖ
P. 1	δουλ(όο)οὔ-μεν	ἐδουλ(όο)οὔ-μεν	δουλ(όω)ῶ-μεν
2	δουλ(όε)οὔ-τε	ἐδουλ(όε)οὔ-τε	δουλ(όη)ῶ-τε
3	δουλ(όου)οὔσι	ἐδούλ(οον)ου-ν	δουλ(όω)ῶσι
D. 2	δουλ(όε)οὔ-τον	ἐδουλ(όε)οὔ-τον	δουλ(όη)ῶ-τον
3	δουλ(όε)οὔ-τον	ἐδουλ(όέ)οὔ-την	δουλ(όη)ῶ-τον
			MIDDLE
S. 1	δουλ(όο)οὔ-μαι	ἐδουλ(όό)οὔ-μην	δουλ(όω)ῶ-μαι
2	δουλ(όει)οῖ	ἐδουλ(όου)οὔ	δουλ(όη)οῖ
3	δουλ(όε)οὔ-ται	ἐδουλ(όε)οὔ-το	δουλ(όη)ῶ-ται
P. 1	δουλ(όό)οὔ-μεθα	ἐδουλ(όό)οὔ-μεθα	δουλ(όώ)ῶ-μεθα
2	δουλ(όε)οὔ-σθε	ἐδουλ(όε)οὔ-σθε	δουλ(όη)ῶ-σθε
3	δουλ(όο)οὔ-νται	ἐδουλ(όο)οὔ-ντο	δουλ(όη)ῶ-νται
D. 2	δουλ(όε)οὔ-σθον	ἐδουλ(όε)οὔ-σθον	δουλ(όη)ῶ-σθον
3	δουλ(όε)οὔ-σθον	ἐδουλ(όέ)οὔ-σθην	δουλ(όη)ῶ-σθον
			PRINCIPAL
	PRESENT	FUTURE	AORIST
	δουλόω	δουλώσω	ἐδούλωσα

δουλώ (δουλο:ω-) *enslave*

VOICE		
OPTATIVE	IMPERATIVE	INFINITIVE, PARTICIPLE
<p>δουλ(ρόι)οῖ-μι, -οίην  δουλ(ρόις)οῖ-ς, -οίης  δουλ(ρόι)οῖ, -οίη  δουλ(ρόι)οῖ-μεν, -οίημεν  δουλ(ρόι)οῖ-τε, -οίητε  δουλ(ρόι)οῖε-ν  δουλ(ρόι)οῖ-τον, -οίητον  δουλ(ροί)οῖ-την, -οιήτην</p>	<p>δούλ(οε)ου  δουλ(οέ)ού-τω    δουλ(οέ)οὔ-τε  δουλ(οό)ού-ντων  δουλ(οέ)οὔ-τον  δουλ(οέ)ού-των</p>	<p>INFINITIVE  δουλ(οεῖν)οὔν</p> <p>PARTICIPLE  δουλ(όων)ῶν  (168 c)</p>
VOICE		
<p>δουλ(οοί)οί-μην  δουλ(ρόι)οῖ-ο  δουλ(ρόι)οῖ-το  δουλ(οοί)οί-μεθα  δουλ(ρόι)οῖ-σθε  δουλ(ρόι)οῖ-ντο  δουλ(ρόι)οῖ-σθον  δουλ(οοί)οῖ-σθην</p>	<p>δουλ(όου)οὔ  δουλ(οέ)ού-σθω    δουλ(οέ)οὔ-σθε  δουλ(οέ)ού-σθων  δουλ(οέ)οὔ-σθον  δουλ(οέ)ού-σθων</p>	<p>INFINITIVE  δουλ(οέ)οὔ-σθαι</p> <p>PARTICIPLE  δουλ(οό)ού-μενος</p>
PARTS		
PERFECT ACTIVE	PERFECT MIDDLE	AORIST PASSIVE
δεδούλωκα	δεδούλωμαι	ἐδουλώθην

## II. VOWEL VERBS, CONTRACTING IN THE PRESENT

**316** Verbs in -άω, -έω, -όω contract the stem-vowel α, ε, ο in the present system with the succeeding vowel, in accordance with **29** and **30**. (Paradigms, **313–315**.)

a. Note also that ι in the second syllable is retained (on the line or subscript), and that ο with an ι-diphthong (ει, ου, η) gives ου. But

b. In the infinitive, -ειν (from -ε-εν, **274**) was no true diphthong (**27 a**); hence -ά-ειν gives -ᾶν and -ό-ειν gives -οῦν, without ι.

**317** Outside of the present system the stem-vowel α, ε, ο is lengthened (**28 a**); α becomes ᾶ after ε, ι, or ρ, otherwise η: θηράω *hunt*, fut. θηράσω, etc.; ἰάομαι *heal*, fut. ἰάσομαι, etc.; τιμάω *honor*, fut. τιμήσω, etc.

a. But χράομαι *use* and ἀκροάομαι *listen* are irregular:

χράομαι,	χρήσομαι,	ἐχρησάμην,	κέχρημαι,
ἀκροάομαι,	ἀκροάσομαι,	ἤκροασάμην,	ἤκροᾶμαι.

**318** In the paradigms (**313–315**) the uncontracted vowels are in parenthesis, the contract syllable follows next; for the uncontracted form read the parenthesis and omit the contract syllable, for the contract form omit the parenthesis.

**319** In the present optative active the mode suffix -ιη- is more common in the singular, but rare elsewhere.

**320** Seven verbs in -άω contract to η instead of ᾶ. The most frequent are ζάω *live*, χράομαι *use*, διψάω *thirst*, πεινάω *hunger*:

ζῶ,	ζῆς,	ζῆ,	ἕλεις,	ἕλη,	ἕλητε,	ζῆν,
χρῶμαι,	χρῆ,	χρηται,	ἐχρήτο,	ἐχρήθε,	χρησθαι.	



**321** Monosyllabic stems in *-ε* contract only in the forms that give *ει*. Thus *πλε-* (see **257 b**) *sail* makes *πλεῖς*, *πλεῖ*, *ἔπλεις*, *ἔπλει*, *πλεῖν*, but *πλέω*, *πλέομεν*, *πλέης*, *πλείοιμι*, etc.

a. *δέω* *bind* sometimes contracts throughout, but *δέω* *lack* and *δέομαι* *ask* follow the rule.

**322** A few verb-stems in *-α* and *-ε*, with still fewer in *-ο*, do not lengthen that vowel in any system; some of these assume *σ* in the perfect middle or in the passive system or both:

Verb-stems	<i>γελα-</i>	<i>σπα-</i>	<i>τελε-</i>
	<i>laugh</i>	<i>draw</i>	<i>finish</i>
Present	γελάω	σπάω	τελέω
Future	γελάσω	σπάσω	τελέσω
Aorist	ἐγέλασα	ἔσπασα	ἐτέλεσα
Perf. Act.	—	ἔσπακα	τετέλεκα
Perf. Mid.	—	ἔσπασμαι	τετέλεσμαι
Aor. Pass.	ἐγελάσθην	ἐσπάσθην	ἐτελέσθην

The stem *αἰνε-* *approve* neither lengthens *ε* in Attic nor takes *σ*; two compounds, *ἐπ-αινέω* *praise* and *παρ-αινέω* *advise*, are frequent. (But *ῥνημαι* is found.)

a. In some verbs (as *τελε-*, cp. *τὸ τέλος* *end*) the *σ* clearly belonged to the original stem, and has been lost except before *μ* and *τ*; others appear to have imitated these by inserting *σ* before *μ* and *τ*.

b. The perfect and pluperfect indicative middle have in the third plural a compound form; the whole inflection (showing also the form of the participle) is as follows:

	PERFECT INDICATIVE	PLUPERFECT INDICATIVE
S. 1.	τετέλεσ-μαι	ἐτετελέσ-μην
2.	τετέλε-σαι	ἐτετέλε-σο
3.	τετέλεσ-ται	ἐτετέλεσ-το
P. 1.	τετελέσ-μεθα	ἐτετελέσ-μεθα
2.	τετέλε-σθε	ἐτετέλε-σθε
3.	τετελεσ-μένοι εἰσὶ	τετελεσ-μένοι ἦσαν
D. 2.	τετέλε-σθον	ἐτετέλε-σθον
3.	τετέλε-σθον	ἐτετελέ-σθην

c. The future of τελέω *finish* and of καλέω *call* commonly drops σ and contracts, thus becoming like the present : τελῶ, τελεῖς, τελεῖ, etc.

So also μαχοῦμαι for μαχέσομαι, from μάχομαι (μαχ-, μαχε-) *fight*, and ἐλῶ for ἐλάσω, from ἐλαύνω (ἐλα-) *drive*.

### III. LIQUID VERBS

**323** Verb-stems ending in λ, μ, ν, or ρ usually form the future and aorist stems, sometimes also the perfect active and the passive stems, in a slightly different way. (Liquid future, liquid aorist, α-perfect, η-passive.)

**324** In the future they add to the verb-stem the suffix -εο:ε- (originally -εσο:ε-), and then contract. (*Liquid future*.)

**325** The inflection throughout—indicative, optative, infinitive, participle—is like that of contract presents in -έω (**331**).

**326** A contract future middle with the suffix -σεο:ε- (so-called *Doric future*) is formed from the mute verbs πίπτω, πλέω, φεύγω.

**327** Liquid verbs usually form the aorist stem (indicative) by adding to the verb-stem the suffix  $-α:ε-$  and lengthening the stem-vowel;  $α$  in the stem lengthens to  $\bar{α}$  after  $ι$  or  $ρ$ , otherwise to  $η$ ;  $ε$  lengthens to  $ει$ . (*Liquid aorist.*)

a. But  $κερδαίνω$  ( $κερδαν-$ ) *gain* makes  $ἐκέρδᾱνα$ .

**328** The inflection throughout is like that of the  $σα$ -aorist, omitting  $σ$  (**331**).

**329** The present stem of these verbs may be of the formative-vowel class (**257**), the  $ι$ -class (**259**), or the nasal class (**261**), as shown by the principal parts. (See Verb-list.) Thus  $στέλλω$  ( $στελ-$ ,  $σταλ-$ , **259 a**) *send*, fut.  $στελῶ$ , aor.  $ἔστειλα$ , pf. act.  $ἔσταλκα$ , pf. mid.  $ἔσταλμαι$  (**338, 339**), aor. pass.  $ἐστάλην$  (**334–337**).

**330** Other frequent combinations are shown in the following verbs; for other tenses of these verbs see Verb-list.

PRESENT	FUTURE	AORIST
$αἶρω$ ( $\acute{α}ρ-$ , <b>259 b</b> ) <i>raise</i> ,	$\acute{α}ρῶ$ ( $\acute{α}ρ-εο:ε-$ ),	$\tilde{\eta}ρα$ ( $\acute{α}ρ-α:ε-$ ),
$φαίνω$ ( $φαν-$ , <b>259 b</b> ) <i>show</i> ,	$φανῶ$ ,	$\tilde{\epsilon}φηνα$ ,
$καθαίρω$ ( $καθαρ-$ , <b>259 b</b> )	$καθαρῶ$ ,	$\tilde{\epsilon}κάθηρα$ ,
<i>cleanse</i> ,		
$κτείνω$ ( $κτεν-$ , <b>259 b</b> ) <i>kill</i> ,	$κτενῶ$ ,	$\tilde{\epsilon}κτεινα$ ,
$κρίνω$ ( $κριν-$ , <b>259 b</b> ) <i>decide</i> ,	$κρινῶ$ ,	$\tilde{\epsilon}κρίνα$ ,
$\acute{α}μύνω$ ( $\acute{α}μυν-$ , <b>259 b</b> )	$\acute{α}μυνῶ$ ,	$\tilde{\eta}μῦνα$ ,
<i>ward off</i> ,		
$μένω$ ( $μεν-$ , <b>257</b> ) <i>remain</i> ,	$μενῶ$ ,	$\tilde{\epsilon}μεινα$ .

a. Not all liquid verbs follow these formations; especially several form the aorist according to **347**.

			INDICATIVE	SUBJUNCTIVE
FUTURE	ACTIVE	Si. 1	στελ-ῶ	
		2	στελ-εῖς	
		3	στελ-εῖ	
		Pl. 1	στελ-οῦ-μεν	
		2	στελ-εῖ-τε	
		3	στελ-οῦσι	
		Du. 2	στελ-εῖ-τον	
		3	στελ-εῖ-τον	
	MIDDLE	Si. 1	στελ-οῦ-μαι	
		2	στελ-ῇ	
		3	στελ-εῖ-ται	
		Pl. 1	στελ-οῦ-μεθα	
		2	στελ-εῖ-σθε	
		3	στελ-οῦ-νται	
	Du. 2	3	στελ-εῖ-σθον	
		3	στελ-εῖ-σθον	
		3	στελ-εῖ-σθον	
AORIST	ACTIVE	Si. 1	ἔ-στειλα	στείλω
		2	ἔ-στειλα-ς	στείλῃς
		3	ἔ-στειλε	στείλῃ
		Pl. 1	ἔ-στείλα-μεν	στείλω-μεν
		2	ἔ-στείλα-τε	στείλῃ-τε
		3	ἔ-στειλα-ν	στείλωσι
		Du. 2	ἔ-στείλα-τον	στείλῃ-τον
		3	ἔ-στειλά-την	στείλῃ-τον
	MIDDLE	Si. 1	ἔ-στειλά-μην	στείλω-μαι
		2	ἔ-στείλω	στείλῃ
		3	ἔ-στείλα-το	στείλῃ-ται
		Pl. 1	ἔ-στειλά-μεθα	στείλώ-μεθα
		2	ἔ-στείλα-σθε	στείλῃ-σθε
		3	ἔ-στείλα-ντο	στείλω-νται
		Du. 2	ἔ-στείλα-σθον	στείλῃ-σθον
		3	ἔ-στειλά-σθην	στείλῃ-σθον
		3	ἔ-στειλά-σθην	στείλῃ-σθον

στέλλω (στέλ-, σταλ-) *send*

OPTATIVE	IMPERATIVE	INFINITIVE AND PARTICIPLE
στέλ-οῖ-μι, -οίη-ν στέλ-οῖ-ς, -οίη-ς στέλ-οῖ, -οίη στέλ-οῖ-μεν στέλ-οῖ-τε στέλ-οῖε-ν στέλ-οῖ-τον στέλ-οῖ-την		INFINITIVE <b>στέλ-εῖν</b>  PARTICIPLE στέλ-ῶν στέλ-ούσα στέλ-οῦν
στέλ-οί-μην στέλ-οῖ-ο στέλ-οῖ-το στέλ-οί-μεθα στέλ-οῖ-σθε στέλ-οῖ-ντο στέλ-οῖ-σθον στέλ-οῖ-σθην		INFINITIVE στέλ-εἰ-σθαι  PARTICIPLE στέλ-οὔ-μενος
στείλαι-μι στείλαι-ς, -εια-ς στείλαι, -ειε στείλαι-μεν στείλαι-τε στείλαιο-ν, -εια-ν στείλαι-τον σειλαί-την	στείλον σειλά-τω  στείλα-τε σειλά-ντων στείλα-τον σειλά-των	INFINITIVE <b>στείλαι</b>  PARTICIPLE στείλᾱς στείλᾱσα σειλᾱν
σειλαί-μην στείλαι-ο στείλαι-το σειλαί-μεθα στείλαι-σθε στείλαι-ντο στείλαι-σθον σειλαί-σθην	στείλαι σειλά-σθω  στείλα-σθε σειλά-σθων στείλα-σθον σειλά-σθων	INFINITIVE στείλα-σθαι  PARTICIPLE σειλά-μενος

**332 A - Perfect.**—Some liquid and mute verbs make a perfect active system without  $\kappa$ , with the tense-suffix  $-α-$  (indicative), generally with a change of vowel or consonant in the stem, often with intransitive or present meaning. Thus φαίνω (φαν-) *show*, besides the  $\kappa α$ -perfect πέφαγ- $\kappa α$  *have shown*, makes πέφην- $α$  *have appeared*; κτείνω (κτεν-, κτον-) *kill* makes -έκτον- $α$  *have killed* (in prose always ἀπ-έκτονα); ἐγείρω (ἐγερ-) *waken*, makes ἐγρ-ήγορ- $α$  *am awake* (Attic reduplication, 291 c); so also ἀκούω (ἀκου-) *hear*, ἀκ-ήκο- $α$  (for ἀκ-ήκοφ- $α$ , 27) *have heard*.

**333** The inflection is like that of the  $\kappa α$ -perfect (synopsis, 336).

**334 H - Passive.**—Some liquid and mute verbs take  $-η:ε-$  instead of  $-θη:ε-$  as passive suffix; an  $\epsilon$  in the verb-stem usually becomes  $α$ : as στέλλω (στελ-, σταλ-) *send*, ἐ-στάλ-ην.

**335** The inflection is like that of the  $\theta η$ -passive, except that the imperative ending  $-θι$  is not changed (synopsis, 336).

**336** SYNOPSIS OF φαίνω (φαν-) *show*, IN

## LIQUID AORIST

## A - PERFECT

## H - PASSIVE

	LIQUID AORIST	A - PERFECT	H - PASSIVE
Indic.	ἔφηνα	πέφηνα	ἐφάνην
Subjv.	φήνω	εἰπεφήνη	φανῶ
Opt.	φήναιμι	πεφήνω	φανείην
Impv.	φῆνον	πεφήνοιμι	φάνηθι
Inf.	φῆναι	πεφηνέναι	φανῆναι
Ptc.	φήνᾱς	πεφηνῶς	φανείς

a. The future passive is formed regularly (310): φανήσομαι, φανησοίμην, φανήσεσθαι, φανησόμενος.

b. H-passives are also formed from some mute verbs ; see in the Verb-list βλέπω, γράφω, ῥίπτω, στρέφω.

**337** Most verbs have only one of these passives ; if both are made, some difference of meaning may appear ; as from φαίνω (φαν-) *show*, ἐφάνθην *was shown* (passive), ἐφάνην *appeared* (intransitive).

**338** In the perfect middle system the final consonant in the stem caused certain changes (paradigms, **339**).

**339** PERFECT MIDDLE SYSTEM, LIQUID VERBS

	INDIC. PERFECT	PLUPERFECT	IMPERATIVE
Si. 1	πέφασ-μαι	ἐπεφάσ-μην	
2	(πέφαν-σαι)	(ἐπέφαν-σο)	(πέφαν-σο)
3	πέφαν-ται	ἐπέφαν-το	πεφάν-θω
Pl. 1	πεφάσ-μεθα	ἐπεφάσ-μεθα	
2	πέφαν-θε	ἐπέφαν-θε	πέφαν-θε
3	πεφασμένοι εισί	πεφασμένοι ἦσαν	πεφάν-θων
Du. 2	πέφαν-θον	ἐπέφαν-θον	πέφαν-θον
3	πέφαν-θον	ἐπεφάν-θην	πεφάν-θων
	SUBJUNCTIVE πεφασμένος ᾧ	OPTATIVE πεφασμένος εἶην	INFINITIVE πεφάν-θαι
Si. 1	ἔσταλ-μαι	ἔστάλ-μην	
2	ἔσταλ-σαι	ἔσταλ-σο	ἔσταλ-σο
3	ἔσταλ-ται	ἔσταλ-το	ἔστάλ-θω
Pl. 1	ἔστάλ-μεθα	ἔστάλ-μεθα	
2	ἔσταλ-θε	ἔσταλ-θε	ἔσταλ-θε
3	ἔσταλμένοι εισί	ἔσταλμένοι ἦσαν	ἔστάλ-θων
Du. 2	ἔσταλ-θον	ἔσταλ-θον	ἔσταλ-θον
3	ἔσταλ-θον	ἔστάλ-θην	ἔστάλ-θων
	SUBJUNCTIVE ἔσταλμένος ᾧ	OPTATIVE ἔσταλμένος εἶην	INFINITIVE ἔστάλ-θαι

a. The endings *-νται*, *-ντο* after a consonant being almost unpronounceable, compound forms are used.

b. In the subjunctive and optative compound forms are used.

c. Forms in *-νσαι* and *-νσο* do not occur; compound forms may have been used.

d. See also 50 d and 55 b: *πέφασ-μαι* for *πε-φαν-μαι*, *ἐστάλ-θαι* for *ἐσταλ-σθαι*.

#### IV. MUTE VERBS

- 340 The present system of mute verbs may be of the formative-vowel class (257), the *τ*-class (258), the *ι*-class (259), the inceptive class (260), or the nasal class (261). In other systems many sound-changes occur where consonants come together.
- 341 The formation of the various tense-stems is illustrated in the following:

	(γραφ-) <i>write</i>	(ρίφ-, ρίφ-) <i>throw</i>
Present	γράφω (257)	ρίπτω (258)
Future	γράψω (45 a)	ρίψω
Aorist	ἔγραψα (45 a)	ἔρριψα (48)
Pf. Act.	γέγραφα (332)	ἔρριφα
Pf. Mid.	γέγραμμαι (44 a)	ἔρριμμαι
Aor. Pass.	ἐγράφην (334)	ἐρρίφθην and ἐρρίφην
	(βλαβ-) <i>injure</i>	(πεμπ-) <i>send</i>
Present	βλάπτω (258)	πέμπω
Future	βλάψω	πεμψω
Aorist	ἔβλαψα	ἔπεμψα
Pf. Act.	βέβλαφα (342 b)	πέπομφα (342 b)
Pf. Mid.	βέβλαμμαι	πέπεμμαι (344 a)
Aor. Pass.	ἐβλάφθην (43 a)	ἐπέμφθην
	ἐβλάβην	



	(πειθ-) <i>persuade</i>	(γυμναδ-) <i>exercise</i>
Present	πείθω	γυμνάζω (259 d, 56 d)
Future	πείσω (45 b)	γυμνάσω (45 b)
Aorist	ἔπεισα	ἐγύμνασα
Pf. Act.	πέπεικα (342 a)	γεγύμνακα (342 a)
	πέποιθα (332)	
Pf. Mid.	πέπεισμαι (44 c)	γεγύμνασμαι (44 c)
Aor. Pass.	ἐπείσθην (43 b)	ἐγυμνάσθην (43 b)
	(ἀρχ-) <i>be first, begin, rule</i>	(ἀλλαγ-) <i>change</i>
Present	ἄρχω	ἀλλάσσω (259 c, 56 c)
Future	ἄρξω (45 a)	ἀλλάξω
Aorist	ἤρξα	ἥλλαξα
Pf. Act.	ἤρχα	ἥλλαχα (342 b)
Pf. Mid.	ἤργμαι (44 b)	ἥλλαγμαi
Aor. Pass.	ἤρχθην	ἥλλάχθην
		ἥλλάγην

**342 a.** In the *κα*-perfect a *τ*-mute disappears before *κ*.

b. In the *α*-perfect most stems ending in a *π*- or *κ*-mute aspirate the mute, often changing the stem vowel also.

**343** The sound-changes in the perfect middle system are shown in the paradigms (345).

**344 a.** In the perfect middle of πέμπω (πεμπ-) *send*, πέπεμ-μαι is written, since *μμμ* can hardly be pronounced otherwise than as *μμ*. So πεπέμ-μεθα, πεπεμ-μένος.

b. ἐλέγχω (ἐλεγχ-) *test* makes ἐλήλεγ-μαι, ἐληλεγ-μένος (dropping one *γ* from *γγμ*), but ἐλήλεξαι, etc.

c. Older writers have in the perf. and plup. ind. mid. 3d plu. a few forms in -αται, -ατο, before which a *π*- or *κ*-mute is aspirated: τετάχ-αται, ἐτετάχ-ατο, for τεταγμένοι εἰσὶ, ἦσαν. (Cp. 270 a.)

## PERFECT MIDDLE SYSTEM, MUTE VERBS

	INDIC. PERFECT	INDIC. PLUPERFECT	IMPERATIVE
Si. 1 2 3	πέπεισ-μαι πέπει-σαι πέπεισ-ται	ἐπέπείσ-μην ἐπέπει-σο ἐπέπεισ-το	πέπει-σο πεπεί-σθω
Pl. 1 2 3	πεπείσ-μεθα πέπει-σθε πεπεισμένοι εἰσὶ	ἐπεπείσ-μεθα ἐπέπει-σθε πεπεισμένοι ἦσαν	πέπει-σθε πεπεί-σθων
Du. 2 3	πέπει-σθον πέπει-σθον	ἐπέπει-σθον ἐπεπεί-σθην	πέπει-σθον πεπεί-σθων
	SUBJUNCTIVE πεπεισμένος ᾧ	OPTATIVE πεπειμένος εἶην	INFINITIVE πεπεῖ-σθαι
Si. 1 2 3	γέγραμ-μαι γέγραψαι γέγραπ-ται	ἐγεγράμ-μην ἐγέγραψο ἐγέγραπ-το	γέγραψο γεγράψ-θω
Pl. 1 2 3	γεγράμ-μεθα γέγραφ-θε (55 b) γεγραμμένοι εἰσὶ	ἐγεγράμ-μεθα ἐγέγραφ-θε γεγραμμένοι ἦσαν	γέγραφ-θε γεγράψ-θων
Du. 2 3	γέγραφ-θον γέγραφ-θον	ἐγέγραφ-θον ἐγεγράψ-θην	γέγραφ-θον γεγράψ-θων
	SUBJUNCTIVE γεγραμμένος ᾧ	OPTATIVE γεγραμμένος εἶην	INFINITIVE γεγράψ-θαι
Si. 1 2 3	ἥλλαγ-μαι ἥλλαξαι ἥλλακ-ται	ἥλλάγ-μην ἥλλαξο ἥλλακ-το	ἥλλαξο ἥλλάχ-θω
Pl. 1 2 3	ἥλλάγ-μεθα ἥλλαχ-θε ἥλλαγμένοι εἰσὶ	ἥλλάγ-μεθα ἥλλαχ-θε ἥλλαγμένοι ἦσαν	ἥλλαχ-θε ἥλλάχ-θων
Du. 2 3	ἥλλαχ-θον ἥλλαχ-θον	ἥλλαχ-θον ἥλλάχ-θην	ἥλλαχ-θον ἥλλάχ-θων
	SUBJUNCTIVE ἥλλαγμένος ᾧ	OPTATIVE ἥλλαγμένος εἶην	INFINITIVE ἥλλάχ-θαι

**346 a. Futures in -ῶ.**—Verbs in -ίζω (verb-stems in -ιδ-) commonly make the future in -ιῶ, dropping δ and taking the suffix -εο:ε, which then contracts as in the liquid future (324): κομίζω (κομιδ-) *carry*, κομιῶ. In later Greek the forms in -ίσω occur.

b. A few verbs in -άζω (stems in -αδ-) drop σ in the future and contract, like presents in -άω (316): βιβάζω (βιβαδ-) *make go*, βιβάσω, contracted to βιβῶ, βιβᾶς, etc.

**347 Formative-Vowel or Thematic Aorist.**—Many mute verbs and some liquid verbs make the aorist active and middle by adding the suffix -ο:ε to the verb-stem, in the weak form if it has one.

The inflection is like that of a present system; in meaning this aorist does not differ from the σα-aorist: λείπω (λείπ-, λιπ-) *leave*, ἔλιπον (348).

348

## FORMATIVE-VOWEL AORIST

	ACTIVE	MIDDLE
Ind.	ἔ-λιπ-ο-ν ἔ-λιπ-ε-ς ἔ-λιπ-ε etc.	ἔ-λιπ-ό-μην ἔ-λίπ-ου ἔ-λίπ-ε-το etc.
Subjv.	λίπ-ω	λίπ-ω-μαι
Opt.	λίπ-οι-μι	λιπ-οί-μην
Impv.	λίπε	λιπ-οῦ
Inf.	λιπ-εῖν	λιπ-έ-σθαι
Ptc.	λιπ-ών	λιπ-ό-μενος

**349** The accent of the infinitive and participle and of the imperative middle second singular is on the formative vowel. This gives -εῖν (for -έ-εν), -έ-σθαι, -ών, and -οῦ (for -έ(σ)ο).

a. Five verbs also accent the formative vowel in the impv. second sing. active : *εἰπέ* say, *έλθέ* come, *εὔρε* find, *ἰδέ* see, *λαβέ* take. But in compounds their accent is recessive.

**350** Verbs that make a formative-vowel aorist are very frequent, and are often irregular. Among the commonest are :

## PRESENT

## AORIST

- |  |  |
|--|--|
| 1. λαμβάνω (λάβ-, ληβ-) <i>take,</i>             | ἔλαβον, λάβω, λάβοιμι, λαβέ (349 a), λαβεῖν, λαβών.      |
| 2. φεύγω (φευγ-, φυγ-) <i>flee,</i>              | ἔφυγον, φύγω, φύγοιμι, φύγε, φυγεῖν, φυγών.              |
| 3. πάσχω (παθ-, 260 b) <i>suffer,</i>            | ἔπαθον, πάθω, πάθοιμι, πάθε, παθεῖν, παθών.              |
| 4. βάλλω (βαλ-, βλη-) <i>throw,</i>              | ἔβαλον, βάλλω, βάλοιμι, βάλε, βαλεῖν, βαλών.             |
| 5. γίγνομαι (γεν-, γον-, γενη-) <i>become,</i>   | ἔγενόμην, γένωμαι, γενοίμην, γενοῦ, γενέσθαι, γενόμενος. |
| 6. ἔχω (σεχ-, ἐχ-, σχ-, σχη-) <i>have, hold,</i> | ἔσχον, σχῶ, σχοίην, σχές (271), σχεῖν, σχών.             |
- (In compounds the subjunctive and imperative have recessive accent : *παράσχω, παράσχες.*)
- |  |   |
|--|---|
| 7. ὁράω (όρα-, ἰδ- ; 391) <i>see,</i>  | εἶδον (267), ἴδω, ἴδοιμι, ἰδέ (349 a), ἰδεῖν, ἰδών.                   |
| 8. φημί (φα:η-, φεπ-, 391) <i>say,</i> | εἶπον, εἴπω, εἴποιμι, εἰπέ (349 a), εἰπεῖν, εἰπών.                    |
| 9. αἰρέω (αἰρε:η-, ἔλ-) <i>seize,</i>  | εἶλον, ἔλω, ἔλοιμι, ἔλε, ἐλεῖν, ἐλών.                                 |
| 10. ἄγω (ἄγ-) <i>lead, drive,</i>      | ἤγαγον (with reduplication), ἀγάγω, ἀγάγοιμι, ἄγαγε, ἀγαγεῖν, ἀγαγών. |

- 351** Besides the formative-vowel aorists *εἶπον said* (φημι) and *ἤνεγκον bore* (φέρω) are found forms of an aorist in α: *εἶπα*, *εἶπας*, etc., and *ἤνεγκα*, *ἤνεγκας*, etc.
- 352** Verbal Adjectives are formed by adding -τός (-τή, -τόν) and -τέος (-ᾶ, -ον) to the verb-stem as it appears in the aorist passive (observing the rule in 43); sometimes an extra σ appears before the τ.
- 353** Most verbals in -τος either (1) denote the capability or possibility of the action of the verb (cp. Latin *-bilis*, English *-able*), or (2) have the force of a perfect passive participle (Latin *-tus*): *ζηλωτός enviable* or *envied* from *ζηλόω*, *νοητός thinkable* from *νοέω*, *ποιητός made* from *ποιέω*.
- a. Some verbals in -τος have an active meaning: *ῥυτός flowing* from *ρέω*.
- b. Compound verbals in -τος in the first meaning accent the ultima and have three endings; in the second meaning they have recessive accent and two endings: *διαβατός (-ή, -όν) fordable* from *διαβαίνω*, *ἄγραπτος (-ον) unwritten* from *γράφω*.
- 354** The verbal in -τέος has the general force (but not all the uses) of the Latin gerundive or participle in *-ndus*: *πρᾶκ-τέος requiring to be done, faciendus*.

#### B. VERBS OF THE MI-CONJUGATION

- 355** The distinction between the ω-conjugation and the μ-conjugation applies only to the present system. In the μ-conjugation the present stem does not end in -ο:ε-, and the fuller endings -μι, -ς, -σι, -ᾶσι, -σαν (263) are used. There are two classes:
- 356** (1) Nasal Class (cp. 261).—The suffix -νυ:ῥ-, after a vowel -ννυ:ῥ-, is added to the verb-stem:

VERB-STEM	PRES. STEM	PRES. IND.
δεικ- <i>point at</i> ,	δεικνυ:ν̄,	δείκνῦμι,
κερα- <i>mix</i> ,	κεραννύ:ν̄,	κεράννῦμι.

**357 (2) Root Class.**—The present stem is the verb-stem, always a root, sometimes reduplicated :

VERB-STEM	PRES. INDIC.
φα:η- <i>say</i> ,	φημι (19 d),
δο:ω- <i>give</i> ,	δίδωμι,
στα:η- <i>set up</i> ,	ἵστημι (257 a, 54).

#### I. VERBS IN -νῦμι

**358** Verbs in -νῦμι show the simplest form of μι-present (paradigm, 360).

(1) The final stem-vowel is long in the singular of the active indicative present and imperfect, and in the second singular of the active imperative ; elsewhere it is short.

(2) The endings are unchanged : -ᾱσι and -σαν are used in the active third plural ; -θι is omitted.

(3) The infinitive active takes -ναι and accents the penult (296 a).

(4) The active participle accents the final vowel of the present stem (170).

(5) The subjunctive and optative follow the ω-conjugation. Sometimes the indicative also follows the ω-conjugation.

**359** The other verbs of this class are the following, which see in the Verb-list :

(a) Vowel verbs : κεράννῦμι *mix*, κρεμάννῦμι *hang*, πετάννῦμι *spread*, σκεδάννῦμι *scatter*, σβέννῦμι *quench*, ῥώννῦμι *strengthen*, στρώννῦμι *spread*.

(b) Liquid verbs : ὀλλῦμι *lose, destroy*, ὀμνῦμι *swear*.

(c) Mute verbs, in -γ : ζεύγνῦμι *join*, μείγνῦμι *mix*, πήγνῦμι *fix*, ῥήγνῦμι *break*.

360

Δείκνῦμι (δεικ-) *point at*

		ACTIVE	MIDDLE (PASSIVE)
Indic. Pres.	Si. 1	δείκ-νῦ-μι	δείκ-νυ-μαι
		2 δείκ-νῦ-ς	δείκ-νυ-σαι
		3 δείκ-νῦ-σι	δείκ-νυ-ται
	Pl. 1	δείκ-νυ-μεν	δεικ-νύ-μεθα
		2 δείκ-νυ-τε	δείκ-νυ-σθε
		3 δεικ-νύ-ασι	δείκ-νυ-νται
	Du. 2	δείκ-νυ-τον	δείκ-νυ-σθον
		3 δείκ-νυ-τον	δείκ-νυ-σθον
Imperf.	Si. 1	ἐ-δείκ-νῦ-ν	ἐ-δεικ-νύ-μην
		2 ἐ-δείκ-νῦ-ς	ἐ-δείκ-νυ-σο
		3 ἐ-δείκ-νῦ	ἐ-δείκ-νυ-το
	Pl. 1	ἐ-δείκ-νυ-μεν	ἐ-δεικ-νύ-μεθα
		2 ἐ-δείκ-νυ-τε	ἐ-δείκ-νυ-σθε
		3 ἐ-δείκ-νυ-σαν	ἐ-δείκ-νυ-ντο
	Du. 2	ἐ-δείκ-νυ-τον	ἐ-δείκ-νυ-σθον
		3 ἐ-δεικ-νύ-την	ἐ-δεικ-νύ-σθην
Subjv.	Si. 1	δεικ-νύ-ω, etc.	δεικ-νύ-ω-μαι, etc.
Opt.	Si. 1	δεικ-νύ-οι-μι, etc.	δεικ-νυ-οί-μην, etc.
Impv.	Si. 2	δείκ-νῦ	δείκ-νυ-σο
		3 δεικ-νύ-τω	δεικ-νύ-σθω
	Pl. 2	δείκ-νυ-τε	δείκ-νυ-σθε
		3 δεικ-νύ-ντων	δεικ-νύ-σθων
	Du. 2	δείκ-νυ-τον	δείκ-νυ-σθον
		3 δεικ-νύ-των	δεικ-νύ-σθων
Inf.		δεικ-νύ-ναι	δείκ-νυ-σθαι
Partic.		δεικ-νύς, -νύσα, -νύν	δεικ-νύ-μενος

Principal parts :

δείκνῦμι, δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην.

## II. VERBS IN -ημι, WITH STEM IN -α:η-

**361** Verbs of the root class (357) with present stem in -α:η- follow ἵστημι (362). They are like δείκνυμι except as follows:

(1) ἀ-āσι contracts to -ᾶσι.

**362**

PRESENT SYSTEM OF

ACTIVE			
		INDICATIVE	SUBJUNCTIVE
		PRESENT	
Si.	1	ἵ-στη-μι	ἵ-στῶ
	2	ἵ-στη-ς	ἵ-στῆς
	3	ἵ-στη-σι	ἵ-στῇ
Pl.	1	ἵ-στα-μεν	ἵ-στῶ-μεν
	2	ἵ-στα-τε	ἵ-στῇ-τε
	3	ἵ-στᾶσι	ἵ-στῶσι
Du.	2	ἵ-στα-τον	ἵ-στῇ-τον
	3	ἵ-στα-τον	ἵ-στῇ-τον
MIDDLE			
Si.	1	ἵ-στα-μαι	ἵ-στῶ-μαι
	2	ἵ-στα-σαι	ἵ-στῇ
	3	ἵ-στα-ται	ἵ-στῇ-ται
Pl.	1	ἵ-στά-μεθα	ἵ-στώ-μεθα
	2	ἵ-στα-σθε	ἵ-στῇ-σθε
	3	ἵ-στα-νται	ἵ-στῶ-νται
Du.	2	ἵ-στα-σθον	ἵ-στῇ-σθον
	3	ἵ-στα-σθον	ἵ-στῇ-σθον



(2) The subjunctive contracts -άω- and -άη- to -ῶ- and -ῇ-.

(3) The optative mode-suffix is -ιη-, or in the plural and dual more often -ι- (-ιε- in the third plural), added directly to the stem. The accent never stands before the mode-suffix. (Cp. the passive aor. opt.)

ἵστημι (στα:η-) *set, stand*

VOICE		
OPTATIVE	IMPERATIVE	INFINITIVE, PARTICIPLE
ἱ-σταίη-ν ἱ-σταίη-ς ἱ-σταίη ἱ-σταῖ-μεν, -αίη-μεν ἱ-σταῖ-τε, -αίη-τε ἱ-σταῖε-ν, -αίη-σαν ἱ-σταῖ-τον, -αίη-τον ἱ-σταῖ-την, -αιή-την	ἵ-στη ἱ-στά-τω  ἵ-στα-τε ἱ-στά-ντων ἵ-στα-τον ἱ-στά-των	INFINITIVE ἱ-στά-ναι  PARTICIPLE ἱ-στάς ἱ-στάσα ἱ-σtάν (162 b)
VOICE		
ἱ-σταί-μην ἱ-σταῖ-ο ἱ-σταῖ-το ἱ-σταῖ-μεθα ἱ-σταῖ-σθε ἱ-σταῖ-ντο ἱ-σταῖ-σθον ἱ-σταῖ-σθην	ἵ-στα-σο ἱ-στά-σθω  ἵ-στα-σθε ἱ-στά-σθων ἵ-στα-σθον ἱ-στά-σθων	INFINITIVE ἵ-στα-σθαι  PARTICIPLE ἱ-στά-μενος ἱ-στα-μένη etc.

**363** Ἰστημι and its compounds are very common, and the different tenses often require different translations. The fundamental distinctions are shown in the following table :

	TRANSITIVE		INTRANSITIVE	PASSIVE
	ACTIVE <i>set</i>	INDIR. MID. <i>set for oneself</i>	<i>place oneself</i>	<i>be placed</i>
Present	ἰστημι	ἵσταμαι	ἵσταμαι	ἵσταμαι
Future	στήσω	στήσομαι	στήσομαι	σταθήσομαι
Aorist	ἔστησα	ἔστησάμην	ἔστην	ἑστάθην
Perfect			ἔσθηκα <i>stand</i>	
Pluperf.			εἰσθήκη <i>was stand- ing</i>	
Fut. Pf.			ἑστήξω <i>shall stand</i>	

The intransitive forms also serve for the passive, as with many other verbs. For ἔστην see **366**, for ἑστήξω see **364**.

a. Similarly in compounds :

Present	ἀφίστημι	<i>set off from, cause to revolt,</i> <i>mid. revolt, pass. am set off ;</i>
Future	ἀποστήσω	<i>shall cause to revolt,</i> <i>mid. shall revolt, pass. shall be set off ;</i>
Σα-Aor.	ἀπέστησα	<i>caused to revolt,</i> <i>mid. got to revolt, pass. was set off ;</i>
Root-Aor.	ἀπέστην	<i>revolted,</i>
Perfect	ἀφέσθηκα	<i>am in revolt,</i> <i>ἀφεισθήκη was in revolt.</i>

Likewise καθίστημι *set down, settle*, καταστήσω *shall settle* (trans.), κατέστησα *settled* (trans.), κατέστην *became settled*, καθέστηκα *am settled*, καθειστήκη *was settled*.

**364** A future perfect active ἐστήξω *shall stand* is formed by adding the future suffix and endings to ἑστηκ- as a perfect stem. In like manner θνήσκω *die* forms τεθνήξω *shall be dead* from τέθνηκα.

**365** The following verbs (which see in the Verb-list) are like ἵστημι in the present system : δύνημι *benefit*, mid. *be advanced*, πίμπλημι *fill*, πίμπρημι *set on fire* (more frequent in the compound ἐμπίρημι), ἄγαμαι *admire*, δύναμαι *can*, ἐπίσταμαι *know, understand*. ἐδύνα(σ)ο regularly becomes ἐδύνω.

a. The deponents in this list have recessive accent in the subjv. and opt., herein differing from ἵστημι :

Subjv.	δύνωμαι,	δύνῃ,	δύνηται, etc.,
Opt.	δύναιο,	ἐπίσταιτο,	ἄγαιντο.

Likewise in the root-aorist (**366**) ὠνήμην from ὀνίνημι : ὄναιο, ὄναιτο, ὄναιντο, and from ἐπριάμην (pres. ὠέομαι) : πρίωμαι, etc.

**366** Root-Aorist.—Some ω- and μι-verbs, all of them having vowel-stems, make an active aorist in which the endings are added directly to the root as tense-stem (*root-aorist*). In so far it is like the μι-present and imperfect. In meaning it is like other aorists ; but if the verb has also a σα-aorist, that is causative and the root-aorist intransitive. Thus from ἵστημι, ἕστησα *I set or caused to stand*, ἕστην *I placed myself or took my place* ; from γινώσκω *recognize*, ἔγων ; from δύω *enter*, ἔδυν. (Paradigms, **367**.)

		INDICATIVE	SUBJUNCTIVE	OPTATIVE
Si.	1	ἔ-στη-ν	στῶ	σταίη-ν
	2	ἔστη-ς	στῆς	σταίη-ς
	3	ἔ-στη	στῇ	σταίη
Pl.	1	ἔ-στη-μεν	στῶ-μεν	σταί-μεν, σταίη-μεν
	2	ἔ-στη-τε	στῇ-τε	σταί-τε, σταίη-τε
	3	ἔ-στη-σαν	στῶσι	σταίε-ν, σταίη-σαν
Du.	2	ἔ-στη-τον	στῇ-τον	σταί-τον, σταίη-τον
	3	ἔ-στή-την	στή-τον	σταί-την, σταίή-την
Si.	1	ἔ-γνω-ν	γνῶ	γνοίη-ν
	2	ἔ-γνω-ς	γνῶς	γνοίη-ς
	3	ἔ-γνω	γνῶ	γνοίη
Pl.	1	ἔ-γνω-μεν	γνῶ-μεν	γνοι-μεν, γνοίη-μεν
	2	ἔ-γνω-τε	γνῶ-τε	γνοι-τε, γνοίη-τε
	3	ἔ-γνω-σαν	γνῶσι	γνοιε-ν, γνοίη-σαν
Du.	2	ἔ-γνω-τον	γνῶ-τον	γνοι-τον, γνοίη-τον
	3	ἔ-γνώ-την	γνῶ-τον	γνοι-την, γνοιή-την
Si.	1	ἔ-δῦ-ν	δύω	
	2	ἔ-δῦ-ς	δύης	
	3	ἔ-δῦ	δύη	
Pl.	1	ἔ-δῦ-μεν	δύω-μεν	
	2	ἔ-δῦ-τε	δύη-τε	
	3	ἔ-δῦ-σαν	δύωσι	
Du.	2	ἔ-δῦ-τον	δύη-τον	
	3	ἔ-δύ-την	δύη-τον	

368 The root-vowel is long (η, ω, ῡ) before a single consonant, short (α, ε, ο, υ) before a vowel or two consonants. The endings are added without change.

ἔστην, ἔγνων, ἔδυν

IMPERATIVE	INFINITIVE, PARTICIPLE
στῆ-θι στῆ-τω  στῆ-τε στά-ντων στῆ-τον στῆ-των	INFINITIVE στῆ-ναι  PARTICIPLE στάς, στάσα, σtάν (162 b)
γνῶ-θι γνῶ-τω  γνῶ-τε γνό-ντων γνῶ-τον γνῶ-των	INFINITIVE γνῶ-ναι  PARTICIPLE γνούς, γνοῦσα, γνόν (169)
δῦ-θι δύ-τω  δῦ-τε δύ-ντων δῦ-τον δύ-των	INFINITIVE δῦ-ναι  PARTICIPLE δύς, δῦσα, δύν (170)

In the subjunctive and optative *α*, *ε*, *ο* contract with the mode-suffix; *ση* gives *ω*, *ση* gives *φ*.

a. The entire system is like the *η*-passive aorist (334, 336), except for the final vowel of the stem, and some resulting contractions.

**369** Root-aorist forms are also found, some of them frequently, from

(a) βαίνω (βα:η-) *go* :

ἔβην, βῶ, βαίνην, βῆθι, βῆναι, βάς. Subjv. βῶ, βῆς, βῆ, etc.  
-διδράσκω (δρα:ᾱ-) *run away*, only in composition, esp. ἀπο-  
διδράσκω :

ἔδρᾱν, ἔδρᾱς, etc., δρῶ, δρᾶς, etc., δραίνην, δρᾶθι, δρᾶναι, δράς.  
κτείνω (κτεν-, κτα:η-) *kill* (root-aor. poetic) :

ἔκτᾱν, ἔκτᾱς, ἔκτᾱ ; ptc. κτάς, κτάμενος.

ὀνίνημι (ὄνα:η-) *benefit* (root-aor. intr.) :

ὀνήμην, ὀναίμην (**365 a**), ὀνησο, ὀνασθαι, ὀνήμενος.

πέτομαι (πετ-, πτα:η-) *fly* :

ἔπτην, πταίνην, πτῆναι, πτάς (act. poetic),

mid. ἐπτάμην, πτάσθαι, πτάμενος.

Root (τλα:η-) *endure* :

ἔτλην, τλῶ, τλαίνην, τλῆθι, τλῆναι, τλάς.

Root (πρια-) *buy* (present ὠνέομαι) :

ἐπριάμην, πρίωμαι (**365 a**), πριαίμην, πρίασθαι, πριάμενος.

φθάνω (φθα:η-) *get ahead of* :

ἔφθην, φθῶ, φθαίνην, φθῆναι, φθᾶς.

(b) σβέννυμι (σβε:η-) *quench* :

ἔσβην *went out*, σβῆναι.

(c) ἀλίσκομαι (άλ-, ἄλο:ω-) *am captured* :

ἐἶλων or ἦλων, ἄλῶ, ἀλοίην, ἄλῶναι, ἄλούς.

βιώω (βιο:ω-) *live* :

ἐβίων, βιώω, βιοίην, βιώωναι, βιούς.

(d) φύω (φν:ῡ-) *produce* :

ἔφῡν *was born*, *am*, φύω, φῡναι, φύς.

**370** Root-Perfect.—A few verbs have some perfect active forms without a tense-suffix, the endings being added directly to the reduplicated verb-stem, always a root. Thus

(1) From ἵστημι, besides the regular κα-perfect, occur, in the intransitive sense, *stand*,

Ind. ἔστα-μεν	Subjv. ἔστω	Inf. ἑστά-ναι
ἔστα-τε	ἑστῶμεν	
ἑστᾶσι	ἑστῶσι	Ptc. ἑστώς
ἔστα-τον	Opt. ἑσταῖην, etc.	(173)
Plup. ἔστα-σαν	Impv. ἔστα-θι, etc.	

(2) From βαίνω, besides βέβηκα *am gone, stand fast*, occur ind. 3d pl. βεβᾶσι, subjv. 3d. pl. βεβῶσι, ptc. βεβώς, like ἑστώς.

(3) From γίγνομαι, besides γένονα, occurs γεγώς, like ἑστώς.

(4) From θνήσκω, besides τέθνηκα *am dead*, occur

Ind. τέθνα-μεν	Opt. τεθναῖην
τέθνα-τε	Impv. τέθνα-θι
τεθνᾶσι	Inf. τεθνά-ναι
τέθνα-τον	Ptc. τεθνεώς (173)
Plup. ἐτέθνα-σαν	

(5) Besides δέδοικα (δι-, δει-, δοι-) *fear*, and the α-perfect δέδια, δεδιε, δεδιέναι, occur

Ind. δέδι-μεν	Plup. ἐδέδι-σαν
δέδι-τε	Subjv. δεδίω
δεδί-ασι	Ptc. δεδιώς, δεδιυῖα, δεδιός

(6) From ἔοικα (ικ-, εἰκ-, οἰκ-) *am like, appear*, plup. ἐώκη, occur

Ind. ἔοιγ-μεν	Inf. εἰκέναι
εἰξᾶσι	Ptc. εἰκώς, εἰκυῖα, εἰκός

### III. Δίδωμι, Τίθημι, Ἰημι

**371** Three very common verbs—δίδωμι *give*, τίθημι *put*, ἰημι *send*—are nearly like ἵστημι, but agree in certain differences from ἵστημι in the present and root-aorist systems, as also in forming a peculiar κα-aorist. (Paradigms, 372-374.)

		INDICATIVE		SUBJUNCTIVE	
		PRESENT	IMPERFECT		
PRES. SYST. ACTIVE	Si.	1	δί-δω-μι	ἐ-δί-δουν	δί-δῶ
		2	δί-δω-ς	ἐ-δί-δους	δί-δῶ-ς
		3	δί-δω-σι	ἐ-δί-δου	δί-δῶ
	Pl.	1	δί-δο-μεν	ἐ-δί-δο-μεν	δί-δῶ-μεν
		2	δί-δο-τε	ἐ-δί-δο-τε	δί-δῶ-τε
		3	δι-δό-ασι	ἐ-δί-δο-σαν	δί-δῶ-σι
	Du.	2	δί-δο-τον	ἐ-δί-δο-τον	δί-δῶ-τον
		3	δί-δο-τον	ἐ-δι-δό-την	δί-δῶ-τον
PRES. SYST. MIDDLE	Si.	1	δί-δο-μαι	ἐ-δι-δό-μην	δί-δῶ-μαι
		2	δί-δο-σαι	ἐ-δί-δο-σο	δί-δῶ
		3	δί-δο-ται	ἐ-δί-δο-το	δί-δῶ-ται
	Pl.	1	δι-δό-μεθα	ἐ-δι-δό-μεθα	δί-δῶ-μεθα
		2	δί-δο-σθε	ἐ-δί-δο-σθε	δί-δῶ-σθε
		3	δί-δο-νται	ἐ-δί-δο-ντο	δί-δῶ-νται
	Du.	2	δί-δο-σθον	ἐ-δί-δο-σθον	δί-δῶ-σθον
		3	δί-δο-σθον	ἐ-δι-δό-σθην	δί-δῶ-σθον
AOR. SYST. ACTIVE	Si.	1	(ἐ-δω-κα)		δῶ
		2	(ἐ-δω-κας)		δῶ-ς
		3	(ἐ-δω-κε)		δῶ
	Pl.	1	ἔ-δο-μεν		δῶ-μεν
		2	ἔ-δο-τε		δῶ-τε
		3	ἔ-δο-σαν		δῶ-σι
	Du.	2	ἔ-δο-τον		δῶ-τον
		3	ἔ-δό-την		δῶ-τον
AOR. SYST. MIDDLE	Si.	1	ἔ-δό-μην		δῶ-μαι
		2	ἔ-δου		δῶ
		3	ἔ-δο-το		δῶ-ται
	Pl.	1	ἔ-δό-μεθα		δῶ-μεθα
		2	ἔ-δο-σθε		δῶ-σθε
		3	ἔ-δο-ντο		δῶ-νται
	Du.	2	ἔ-δο-σθον		δῶ-σθον
		3	ἔ-δό-σθην		δῶ-σθον



δίδωμι (δο:ω-) *give*

OPTATIVE	IMPERATIVE	INFINITIVE, PARTICIPLE
δι-δοίη-ν δι-δοίη-ς δι-δοίη δι-δοῖ-μεν δι-δοίη-μεν δι-δοῖ-τε δι-δοίη-τε δι-δοῖε-ν δι-δοίη-σαν δι-δοῖ-τον δι-δοίη-τον δι-δοί-την δι-δοιή-την	δί-δου δι-δό-τω δί-δο-τε δι-δό-ντων, -τωσαν δί-δο-τον δι-δό-των	INFINITIVE δι-δό-ναι PARTICIPLE δι-δούς δι-δοῦσα δι-δόν (169)
δι-δοί-μην δι-δοῖ-ο δι-δοῖ-το δι-δοί-μεθα δι-δοῖ-σθε δι-δοῖ-ντο δι-δοῖ-σθον δι-δοί-σθην	δί-δο-σο δι-δό-σθω δί-δο-σθε δι-δό-σθων, -σθωσαν δί-δο-σθον δι-δό-σθων	INFINITIVE δί-δο-σθαι PARTICIPLE δι-δό-μενος δι-δο-μένη δι-δό-μενον
δοίη-ν δοίη-ς δοίη δοῖ-μεν δοίη-μεν δοῖ-τε δοίη-τε δοῖε-ν δοίη-σαν δοῖ-τον δοίη-τον δοί-την δοιή-την	δό-ς δό-τω δό-τε δό-ντων, -τωσαν δό-τον δό-των	INFINITIVE δοῦ-ναι PARTICIPLE δούς δοῦσα δόν (169)
δοί-μην δοῖ-ο δοῖ-το δοί-μεθα δοῖ-σθε δοῖ-ντο δοῖ-σθον δοί-σθην	δοῦ δό-σθω δό-σθε δό-σθων, -σθωσαν δό-σθον δό-σθων	INFINITIVE δό-σθαι PARTICIPLE δό-μενος δο-μένη δό-μενον

			INDICATIVE		SUBJUNCTIVE
			PRESENT	IMPERFECT	
PRES. SYST. ACTIVE	Si.	1	τί-θη-μι	ἐ-τί-θη-ν	τι-θῶ
		2	τί-θη-ς	ἐ-τί-θεις	τι-θῇ-ς
		3	τί-θη-σι	ἐ-τί-θει	τι-θῇ
	Pl.	1	τί-θε-μεν	ἐ-τί-θε-μεν	τι-θῶ-μεν
		2	τί-θε-τε	ἐ-τί-θε-τε	τι-θῇ-τε
		3	τι-θέ-ασι	ἐ-τί-θε-σαν	τι-θῶ-σι
	Du.	2	τί-θε-τον	ἐ-τί-θε-τον	τι-θῇ-τον
		3	τί-θε-τον	ἐ-τι-θέ-την	τι-θῇ-τον
PRES. SYST. MIDDLE	Si.	1	τί-θε-μαι	ἐ-τι-θέ-μην	τι-θῶ-μαι
		2	τί-θε-σαι	ἐ-τί-θε-σο	τι-θῇ
		3	τί-θε-ται	ἐ-τί-θε-το	τι-θῇ-ται
	Pl.	1	τι-θέ-μεθα	ἐ-τι-θέ-μεθα	τι-θώ-μεθα
		2	τί-θε-σθε	ἐ-τί-θε-σθε	τι-θῇ-σθε
		3	τί-θε-νται	ἐ-τί-θε-ντο	τι-θῶ-νται
	Du.	2	τί-θε-σθον	ἐ-τί-θε-σθον	τι-θῇ-σθον
		3	τί-θε-σθον	ἐ-τι-θέ-σθην	τι-θῇ-σθον
AOR. SYST. ACTIVE	Si.	1	(ἔ-θη-κα)		θῶ
		2	(ἔ-θη-κα-ς)		θῇ-ς
		3	(ἔ-θη-κε)		θῇ
	Pl.	1	ἔ-θε-μεν		θῶ-μεν
		2	ἔ-θε-τε		θῇ-τε
		3	ἔ-θε-σαν		θῶ-σι
	Du.	2	ἔ-θε-τον		θῇ-τον
		3	ἔ-θέ-την		θῇ-τον
AOR. SYST. MIDDLE	Si.	1	ἔ-θέ-μην		θῶ-μαι
		2	ἔ-θου		θῇ
		3	ἔ-θε-το		θῇ-ται
	Pl.	1	ἔ-θέ-μεθα		θώ-μεθα
		2	ἔ-θε-σθε		θῇ-σθε
		3	ἔ-θε-ντο		θῶ-νται
	Du.	2	ἔ-θε-σθον		θῇ-σθον
		3	ἔ-θέ-σθην		θῇ-σθον

τίθημι (θε-η-) put

OPTATIVE	IMPERATIVE	INFINITIVE, PARTICIPLE
τι-θείη-ν τι-θείη-ς τι-θείη τι-θεί-μεν      τι-θείη-μεν τι-θεί-τε      τι-θείη-τε τι-θείε-ν      τι-θείη-σαν τι-θεί-τον      τι-θείη-τον τι-θεί-την      τι-θειή-την	τί-θει τι-θέ-τω τί-θε-τε τι-θέ-ντων τί-θε-τον τι-θέ-των	INFINITIVE τι-θέ-ναι PARTICIPLE τι-θείς τι-θείσα τι-θέν (165)
τι-θεί-μην      τι-θοί-μην τι-θεί-ο      τι-θοί-ο τι-θεί-το      τι-θοί-το τι-θεί-μεθα      τι-θοί-μεθα τ    θεί-σθε      τι-θοί-σθε τι-θεί-ντο      τι-θοί-ντο τι-θεί-σθον      τι-θοί-σθον τι-θεί-σθην      τι-θοί-σθην	τί-θε-σο τι-θέ-σθω τί-θε-σθε τι-θέ-σθων τί-θε-σθον τι-θέ-σθων	INFINITIVE τί-θε-σθαι PARTICIPLE τι-θέ-μενος τι-θε-μένη τι-θέ-μενον
θείη-ν θείη-ς θείη θεί-μεν      θείη-μεν θεί-τε      θείη-τε θείε-ν      θείη-σαν θεί-τον      θείη-τον θεί-την      θειή-την	θέ-ς θέ-τω θέ-τε θέ-ντων θέ-τον θέ-των	INFINITIVE θεί-ναι PARTICIPLE θείς θείσα θέν (165)
θεί-μην θεί-ο θεί-το (-θοίτο) θεί-μεθα (-θοίμεθα) θεί-σθε θεί-ντο (-θοίντο) θεί-σθον θεί-σθην	θοῦ θέ-σθαι θέ-σθε θέ-σθων θέ-σθον θέ-σθων	INFINITIVE θέ-σθαι PARTICIPLE θέ-μενος θε-μένη θέ-μενον

		INDICATIVE		SUBJUNCTIVE
		PRESENT	IMPERFECT	
PRES. SYST. ACTIVE	Si. 1	ἔ-η-μι	ἔ-ει-ν	ἔ-ῶ
	2	ἔ-η-ς, ἔ-εις	ἔ-ει-ς	ἔ-ῆς
	3	ἔ-η-σι, ἔ-ει	ἔ-ει	ἔ-ῃ
	Pl. 1	ἔ-ε-μεν	ἔ-ε-μεν	ἔ-ῶ-μεν
	2	ἔ-ε-τε	ἔ-ε-τε	ἔ-ῇ-τε
	3	ἔ-ασι	ἔ-ε-σαν	ἔ-ῶ-σι
	Du. 2	ἔ-ε-τον	ἔ-ε-τον	ἔ-ῇ-τον
	3	ἔ-ε-τον	ἔ-έ-την	ἔ-ῇ-τον
PRES. SYST. MIDDLE	Si. 1	ἔ-ε-μαι	ἔ-έ-μην	ἔ-ῶ-μαι
	2	ἔ-ε-σαι	ἔ-ε-σο	ἔ-ῇ
	3	ἔ-ε-ται	ἔ-ε-το	ἔ-ῇ-ται
	Pl. 1	ἔ-έ-μεθα	ἔ-έ-μεθα	ἔ-ῶ-μεθα
	2	ἔ-ε-σθε	ἔ-ε-σθε	ἔ-ῇ-σθε
	3	ἔ-ε-νται	ἔ-ε-ντο	ἔ-ῶ-νται
	Du. 2	ἔ-ε-σθον	ἔ-ε-σθον	ἔ-ῇ-σθον
	3	ἔ-ε-σθον	ἔ-έ-σθην	ἔ-ῇ-σθον
AOR. SYST. ACTIVE	Si. 1	(ἦ-κα)		ῶ
	2	(ἦ-κα-ς)		ῆς
	3	(ἦ-κε)		ῇ
	Pl. 1	εἰ-μεν		ῶ-μεν
	2	εἰ-τε		ῇ-τε
	3	εἰ-σαν		ῶ-σι
	Du. 2	εἰ-τον		ῇ-τον
AOR. SYST. MIDDLE	Si. 1	εἰ-μην		ῶ-μαι
	2	εἰ-σο		ῇ
	3	εἰ-το		ῇ-ται
	Pl. 1	εἴ-μεθα		ῶ-μεθα
	2	εἰ-σθε		ῇ-σθε
	3	εἰ-ντο		ῶ-νται
	Du. 2	εἰ-σθον		ῇ-σθον
	3	εἴ-σθην		ῇ-σθον

ἴημι (έη-) send

OPTATIVE	IMPERATIVE	INFINITIVE, PARTICIPLE
ἴ-είη-ν ἴ-είη-ς ἴ-είη ἴ-εἶ-μεν, ἴ-είη-μεν ἴ-εἶ-τε, ἴ-είη-τε ἴ-εἶε-ν, ἴ-είη-σαν ἴ-εἶ-τον, ἴ-είη-τον ἴ-εἶ-την, ἴ-εἶή-την	ἴ-ει ἴ-έ-τω  ἴ-ε-τε ἴ-έ-ντων ἴ-ε-τον ἴ-έ-των	INFINITIVE ἴ-έ-ναι PARTICIPLE ἴ-εἶς ἴ-εἶσα ἴ-έν (165)
ἴ-εἶ-μην ἴ-εἶ-ο ἴ-εἶ-το ἴ-εἶ-μεθα ἴ-εἶ-σθε ἴ-εἶ-ντο ἴ-εἶ-σθον ἴ-εἶ-σθην	ἴ-ε-σο ἴ-έ-σθω  ἴ-ε-σθε ἴ-έ-σθων ἴ-ε-σθον ἴ-έ-σθων	INFINITIVE ἴ-ε-σθαι PARTICIPLE ἴ-έ-μενος ἴ-ε-μένη ἴ-έ-μενον
εἶη-ν εἶη-ς εἶη εἶ-μεν, εἶη-μεν εἶ-τε, εἶη-τε εἶε-ν, εἶη-σαν εἶ-τον, εἶη-τον εἶ-την, εἶή-την	ἔ-ς ἔ-τω  ἔ-τε ἔ-ντων ἔ-τον ἔ-των	INFINITIVE εἶ-ναι PARTICIPLE εἶς εἶσα έν (165)
εἶ-μην εἶ-ο εἶ-το εἶ-μεθα εἶ-σθε εἶ-ντο εἶ-σθον εἶ-σθην	οὐ ἔ-σθω  ἔ-σθε ἔ-σθων ἔ-σθον ἔ-σθων	INFINITIVE ἔ-σθαι PARTICIPLE ἔ-μενος ἔ-μένη ἔ-μενον

**375** The principal parts of the above verbs are

δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην,  
τίθημι, θήσω, ἔθηκα, τέθηκα, τέθεμαι, ἐτέθην (47 c),  
ἵημι, ἥσω, ἦκα, -εῖκα (for ἐ-ε-κα), -εῖμαι, -εῖθην.

a. Many forms of ἵημι are found only in composition. The reduplication syllable of ἵημι is irregular in being generally long. (Cp. πίπτω.)

**376** In the present system

(1) ἰέᾱσι is always contracted to ἰᾱσι.

(2) Forms of the ω-conjugation, like those of contract verbs in -έω and -όω (314, 315), are used

Often in the present indicatives τιθείς, τιθεῖ, ἰείς, ἰεῖ,

Generally in the imperfects ἐτίθεις, ἐτίθει,

Always in the imperfects ἐδίδουν, ἐδίδους, ἐδίδου, and ἵειν, ἵεις, ἵει, and the imperatives δίδου, τίθει, ἵει.

**377** Occasional forms like τιθοῖτο, συνθοῖτο, ἐπιθοίμεθα, προοῖτο, προοῖντο, or (with changed accent) τίθεται, πρόσθεται, πρόηται, ἐπιθωνται, τίθοιτο, σύνθοιτο, πρόοινο, ἀμφίοιτε, ἀμφίοιεν, are due to the same leaning toward the ω-conjugation.

**378** In the root-aorist the indicative active lacks the singular; instead are used forms of a κα-aorist—like the σα-aorist, but with κ for σ.

This κα-formation sometimes occurs in the plural and dual, and occasionally in the middle: ἔθηκαν, ἐδώκαμεν, προήκοντο.

**379** In the root-aorist, further,

(1) The stem remains short (δο-, θε-, ἐ-) throughout, except in the infinitives δοῦναι, θεῖναι, εἶναι. (Perhaps the ending here was -εῖναι instead of -ναι.) ἐ- takes the syllabic augment (267) and contracts with it to εἶ-.

(2) The imperatives δός, θές, ἔς have -ς for -θι. (In like manner σχές, aor. impv. act. 2d sing. of ἔχω.)

(3) The ending *-σο* after a *short* vowel generally drops *σ* and contracts.

(4) Compounds of *δός*, *θές*, *ἔς* accent the penult: *ἀπόδος*.

Compounded with a monosyllabic preposition *δοῖ*, *θοῖ*, *οῖ* retain the circumflex; but they throw the accent back on a dissyllable: *ἐνδοῖ*, *ἀφοῖ*, *κατάθου*.

The infinitives *δόσθαι*, *θέσθαι*, *ἔσθαι* in composition retain the accent: *προσθέσθαι*, *πρόεσθαι*.

**380** The various ways of forming the tenses of verbs have now been shown, and are here grouped together.

1. Present System :

A. Ω-Conjugation—

Formative-vowel class, suffix *-ο:ε-* (257),

Tau class, suffix *-το:ε-* (258),

Iota class, suffix *-ιο:ε-* (259),

Inceptive class, suffix *-σκο:ε-*, *-ισκο:ε-* (260),

Nasal class, suffix *-νο:ε-*, *-ανο:ε-* (with or without inserted nasal), *-ννο:ε-*, *-ννο:ε-* (261);

B. Μ-Conjugation—

Nasal class, *-νυ:ῥ-*, *-ννυ:ῥ-* (356),

Root class, no suffix (357).

2. Future System :

Common or sigmatic future, suffix *-σο:ε-* (278),

Liquid future, suffix *-εο:ε-* (324; cp. 346),

“Doric future,” suffix *-σεο:ε-* (326).

3. Aorist System :

Σa-aorist, suffix *-σα:ε-* (280),

Liquid aorist, suffix *-α:ε-* with vowel-lengthening (327),

Thematic or formative-vowel aorist, suffix *-ο:ε-* (347),

Root-aorist, no suffix (366).

4. Perfect Active System :

Ka-perfect, suffix *-κα:ε-* with reduplication (288),

A-perfect, suffix *-α:ε-* with reduplication (332),

Root perfect, no suffix, with reduplication (370).

## 5. Perfect Middle System :

No suffix, with reduplication (299).

## 6. Passive System :

Θη-passive, suffix -θε:η- (302),

Η-passive, suffix -ε:η- (334).

IV. IRREGULAR AND DEFECTIVE M<sub>L</sub>-VERBS

381 A few verbs are quite common and more or less irregular in the present system, but in other systems are less common or never found. Some have a future system which is nearly or quite regular (382-389).

382

φημι (φα:η-) *say*

IND. PRES.	IMPF.	SUBJV.	OPT.	IMPV.
φη-μι	ἔ-φη-ν	φῶ	φαίη-ν	
φῆ-ς	ἔ-φη-σθα	φῆς	φαίη-ς	φά-θι
φη-σι	ἔ-φη	φῆ	φαίη	φά-τω
φα-μεν	ἔ-φα-μεν	φῶ-μεν	φαί-μεν	
φα-τε	ἔ-φα-τε	φῆ-τε	φαίη-τε	φά-τε
φᾶσι	ἔ-φα-σαν	φῶσι	φαίε-ν	φά-ντων
φα-τον	ἔ-φα-τον	φῆ-τον	φαί-τον	φά-τον
φα-τον	ἔ-φά-την	φῆ-τον	φαί-την	φά-των
Inf. φά-ναι		Fut. φή-σω		
Ptc. (φᾶς) φάσκων		Aor. ἔ-φη-σα		

a. The present indic., except φῆς, is enclitic (19 d).

b. The impf. and φάναι have also the aorist meaning.

c. In the opt. φαίημεν and φαίησαν are also found.

d. Poets use φᾶς, etc., but only φάσκων, etc., occur in prose. Except in the participle, the forms of φάσκω imply repetition : *keep saying, assert.*



e. οὐ φημι means *nego* : *deny, refuse, say no.*

f. Poets have a few middle forms, with no translatable difference of meaning.

**383** With φημι belong the three forms ῥημι (enclitic), ῥῖν, ῥῖ (Lat. *aio*), equivalent to φημι, ἔφην, ἔφη. The formulas ῥῖν δ' ἐγώ said *I*, ῥῖ δ' ὅς said *he*, are much used in reporting conversations.

**384** εἰμι (ἐσ-) *sum, am, etc.*

IND. PRES.	IMPF.	SUBJV.	OPT.	IMPV.
εἰμι εἶ ἐσ-τι ἐσ-μεν ἐσ-τε εἰσι ἐσ-τον ἐσ-των	ῆν, ῆ ῆσθα ῆν ῆμεν ῆτε ῆσαν ῆσ-τον ῆσ-την	ᾷ ῆ-ς ῆ ᾷ-μεν ῆ-τε ᾷ-σι ῆ-τον ῆ-τον	εἴη-ν εἴη-ς εἴη εἴη-μεν, εἶ-μεν εἴη-τε εἴη-σαν, εἶε-ν εἴη-τον, εἶ-τον εἰή-την, εἷ-την	ἴσ-θι ἔσ-τω   ἔσ-τε ἔσ-των ἔσ-τον ἔσ-των
Inf. εἶναι Part. ὦν, οὔσα, ὄν		Fut. ἔσομαι (3d sing. ἔσται), ἔσοίμην, ἔσεσθαι, ἐσόμενος		

a. In the subjv., opt., and ptc. σ is dropt (55 a) and contraction follows: ᾧ for ἐ(σ)ω, εἴην for ἐσ-ιην, ὢν for ἐ(σ)ων. εἶναι is for ἐσ-ναι.

b. The pres. ind., except εἶ, is enclitic as copula (19 d), but accented when it means *exist*.

The third sing. is written ἔσται (1) at the beginning of its clause, (2) in the meaning *exists*, (3) in the meaning *it is possible or allowed*, (4) after οὐκ, μή, εἰ, ὥς, καί.

c. In the impf. the form ῥῖσθε also occurs.

d. The ptc. keeps its accent in composition: παρών, παρούσα. Also the fut. ἔσται: παρέσται.

IND. PRES.	IMPF.	SUBJV.	OPT.	IMPV.
εἶ-μι	ἦ-α	ἴ-ω	ἴ-οι-μι	
εἶ	ἦ-εισθα	ἴ-ης	ἴ-οι-ς	ἴ-θι
εἶ-σι	ἦ-ει	ἴ-η	ἴ-οι	ἴ-τω
ἴ-μεν	ἦ-μεν	ἴ-ω-μεν	ἴ-οι-μεν	
ἴ-τε	ἦ-τε	ἴ-η-τε	ἴ-οι-τε	ἴ-τε
ἴ-ᾱσι	ἦ-σαν	ἴ-ωσι	ἴ-οιε-ν	ἴ-ό-ντων
ἴ-τον	ἦ-τον	ἴ-η-τον	ἴ-οι-τον	ἴ-τον
ἴ-τον	ἦ-την	ἴ-η-τον	ἴ-οί-την	ἴ-των
Inf. ἰ-έναι		Ptc. ἰ-ών, ἰ-ούσα, ἰ-όν		

a. In the impf. are found also ἦσαν and (in later writers) ἦειν, ἦεις, ἦειμεν, ἦειτε.

b. The pres. ind. has a future meaning : *am going, shall go*. The subjv. and opt. have now present and now future meaning. The impf. and ptc. have also the force of an aorist.

IND. PRES.	IMPF.	SUBJV.	IMPV.
οἶδ-α	ἦδ-η	εἰδ-ῶ	
οἶ-σθα	ἦδ-η-σθα	εἰδ-ῆς	ἴσ-θι
οἶδ-ε	ἦδ-ει	etc.	ἴσ-τω
ἴσ-μεν	ἦσ-μεν	OPT. εἰδ-είη-ν εἰδ-είη-ς etc.	ἴσ-τε
ἴσ-τε	ἦσ-τε		ἴσ-των
ἴσᾱσι	ἦδ-ε-σαν		ἴσ-τον
ἴσ-τον	ἦσ-τον		ἴσ-των
ἴσ-τον	ἦσ-την		
Inf. εἰδ-έναι		Ptc. εἰδώς (172)	Fut. εἴσομαι

a. In the impf. are found also ἤδεμεν, ἤδετε, ἦσαν, and (in later writers) ἦδεν, ἦδεις, ἦδειμεν, ἦδειτε, ἦδισαν.

b. The root of οἶδα (ιδ-) is the same as that of εἶδον *I saw* and Lat. *video*; but the above forms never mean *see*.

c. The future εἴσομαι often means *shall learn*.

d. The ptc. εἰδώς has the form of a perfect, though present in meaning.

Also οἶδα, οἶσθα, οἶδε are somewhat like an *a*-perfect, but are always present in meaning; ἴσμεν, etc., the plural and dual, are present in form as well. The imperfect is also in part like a pluperfect in inflection; but compare the imperfect of εἶμι *go* (385).

387

κείμει (κει-) *lie, am laid*

IND. PRESENT	IMPERFECT	SUBJUNCTIVE
κεῖ-μαι	ἐ-κέι-μην	κέ-ω-μαι
κεῖ-σαι	ἔ-κει-σο	etc.
κεῖ-ται	ἔ-κει-το	OPTATIVE
κέι-μεθα	ἐ-κέι-μεθα	κε-οί-μην
κεῖ-σθε	ἔ-κει-σθε	etc.
κεῖ-νται	ἔ-κει-ντο	IMPERATIVE
κεῖ-σθον	ἔ-κει-σθον	κεῖ-σο
κεῖ-σθον	ἐ-κέι-σθην	κέι-σθων, etc.
Inf. κεί-σθαι	Ptc. κεί-μενος	Fut. κείσομαι

a. The infinitive κείσθαι keeps its accent in composition: κατακείσθαι.

b. Of the subjv. and opt. only κέηται, κέησθε, κέωνται, κέοιτο, κέοιντο are found.

c. κείμει is often used as a perfect passive for τίθημι *put*: νόμους τίθησι *he lays down laws*; νόμοι κέινται *laws are established*. So in compounds also.

388

ἦμαι (ἦσ-) *sit*

IND. PRES.	IMPF.	
ἦ-μαι	ἦ-μην	Subjv. wanting
ἦ-σαι	ἦ-σο	Opt. wanting
ἦσ-ται	ἦσ-το	IMPV.
ἦ-μεθα	ἦ-μεθα	ἦ-σο
ἦ-σθε	ἦ-σθε	ἦ-σθω
ἦ-νται	ἦ-ντο	etc.
ἦ-σθον	ἦ-σθον	Inf. ἦ-σθαι
ἦ-σθον	ἦ-σθην	Ptc. ἦ-μενος

a. The stem loses *σ* except before *-ται* and *-το*.

389 For ἦμαι Attic prose always uses the compound κάθημαι (*καθη-*) *sit*.

IND. PRES.	IMPERFECT	IMPV.
κάθη-μαι	ἐ-κάθη-μεν or καθῆ-μεν	κάθη-σο
κάθη-σαι	ἐ-κάθη-σο or καθῆ-σο	καθῆ-σθω
κάθη-ται	ἐ-κάθη-το or καθῆσ-το	etc.
etc.	etc. etc.	
Inf. καθῆ-σθαι		Ptc. καθῆ-μενος

a. The subjv. and opt. are rare (*καθόμεθα*, *καθήμεν*, or *καθόμεν*); their place is filled by *καθίζομαι* (see Verb-list).

390 The noun *χρή* *need*, by the usual omission of *ἐστι*, appears like an impersonal verb in the pres. ind. 3d sing., *there is need*, *one ought*, Lat. *oportet*. By crasis with ἦν, ᾗ, εἴη, εἶναι, ἔσται are made *χρήν* and (with an extra augment) *ἐχρήν*, *χρήν*, *χρεῖη*, *χρήναι*, *χρήσται*.

- 391** Two or more defective verbs may supplement one another and so make up what serves as one complete verb. This has happened with some of the commonest verbs, as in English *am, is, are, was, be, or go, went*. So in Greek for the aorist and perfect of εἰμι are used ἐγενόμην and γέγονα from γίνομαι *become*; the roots ὄρα:ā-, ὀπ-, and ἰδ-, all meaning *see*, together make up ὁράω, ὄψομαι, εἶδον, ἐώρακα, ὅπωπα, ἐώραμαι, ὤμμαι, ὤφθην. See in the Verb-list also αἰρέω, ἔρχομαι, ἐσθίω, ζάω, τρέχω, φέρω, λέγω, ὠνέομαι.

#### MIDDLE AND PASSIVE FORMS WITH PECULIAR MEANING

- 392** In many verbs otherwise active the future active is wanting and the future middle has the active meaning. Especially common are

ἀκούω, ἀκούσομαι <i>hear</i> ,	μανθάνω, μαθήσομαι <i>learn</i> ,
ἀμαρτάνω, ἀμαρτήσομαι <i>fail</i> ,	οἶδα, εἶσομαι <i>know</i> ,
ἀπο-θνήσκω, ἀποθανοῦμαι <i>die</i> ,	ὀμνύμι, ὀμοῦμαι <i>swear</i> ,
βαδίζω, βαδιοῦμαι <i>walk</i> ,	ὁράω, ὄψομαι <i>see</i> ,
γινώσκω, γνώσομαι <i>recognize</i> ,	πάσχω, πέσομαι <i>suffer</i> ,
διώκω, διώξομαι <i>pursue</i> ,	πίπτω, πεσοῦμαι <i>fall</i> ,
εἰμι, ἔσομαι <i>am, be, etc.</i> ,	πλέω, πλεύσομαι <i>sail</i> ,
ἐπαινέω, ἐπαινέσομαι <i>praise</i> ,	τρέχω, δραμοῦμαι <i>run</i> ,
κάμνω, καμοῦμαι <i>am weary</i> ,	τυγχάνω, τεύξομαι <i>happen</i> ,
λαγχάνω, λήξομαι <i>get by lot or fate</i> ,	φεύγω, φεύξομαι <i>flee</i> .
λαμβάνω, λήψομαι <i>take</i> ,	

- 393** The future middle of some verbs has the passive meaning; among the more common are

ἀδικήσομαι <i>shall be wronged</i> ,	ὠφελήσομαι <i>shall be benefited</i> ,
αὐξήσομαι <i>shall be increased</i> ,	ταράξομαι <i>shall be disturbed</i> ,
οἰκήσομαι <i>shall be administered</i> ,	θρέψομαι <i>shall be nurtured</i> ,
πολιορκήσομαι <i>shall be besieged</i> ,	φυλάξομαι <i>shall be guarded</i> .

a. Some others have in the passive sense both middle and passive forms:

ζημιώσομαι and ζημιωθήσομαι *shall be damaged*,  
 ἀπο-στερήσομαι and -στερηθήσομαι *shall be deprived*,  
 τιμήσομαι and τιμηθήσομαι *shall be honored*.

**394** Of deponent verbs (middle or passive in form but active in meaning; cp. **501**) some have in the aorist tense middle forms (*middle deponents*), others passive forms (*passive deponents*). Among middle deponents many have also the passive aorist with passive meaning, as αἰτιάομαι *accuse*, ἡτιᾶσάμην *accused*, ἡτιᾶθην *was accused*. So also

δέχομαι <i>accept</i> ,	λῦμαι <i>injure</i> ,
δωρέομαι <i>present</i> ,	μέμφομαι <i>blame</i> ,
ἐργάζομαι <i>work</i> ,	μιμέομαι <i>imitate</i> ,
ἀποκρίνομαι <i>answer</i> ,	μεταπέμπομαι <i>send for</i> ,
λογίζομαι <i>reckon</i> ,	ἐντέλλομαι <i>enjoin upon</i> .

**395** Most passive deponents have in the future the middle forms :

βούλομαι <i>wish</i> ,	βουλήσομαι, ἐβουλήθην,
δέομαι <i>want, ask</i> ,	δεήσομαι, ἐδεήθην,
δύναμαι <i>can</i> ,	δυνήσομαι, ἐδυνήθην,
οἶομαι <i>think</i> ,	οἰήσομαι, ᾤήθην.

**a.** But some passive deponents have in the future both middle and passive forms :

αἰδέομαι <i>respect</i> ,	αἰδέσομαι, and αἰδεσθήσομαι,
διαλέγομαι <i>converse</i> ,	διαλέξομαι, and διαλεχθήσομαι.

**b.** The following have only passive forms in both aorist and future :

ἔραμαι <i>love</i> ,	ἡράσθην, ἐρασθήσομαι,
ἡδομαι <i>am pleased</i> ,	ἡσθην, ἡσθήσομαι,
ἡττάομαι <i>am worsted</i> ,	ἡττήθην, ἡττησθήσομαι.

**396** The perfect of some deponents has both active and passive meanings :

εἰργασται *he has worked or it has been worked,*  
 ἐώνημαι *I have bought or have been bought.*

## E. WORD-FORMATION

**397** Words are formed from other words in two ways :

(1) By adding a suffix to an existing stem, or by slightly changing an ending so as to make a new one (*derivation* ; the new word is *derived* from the old).

(2) By putting two words or stems together into one (*composition* ; the new word is a *compound* of the two).

a. Declension and conjugation are special forms of derivation, so clearly marked in character that they properly receive separate names. The formation of adverbs has been treated in connection with declension (**228-237**), but might have been treated here. So with the numeral adjectives, adverbs, and nouns described in **191, 192**.

**398** Many Greek stems took their existing form so early that they can not now be analyzed into their parts. For us these are root words, of the original stock of the language. Often their likeness to other Greek words, or to words in kindred languages, throws light on their earlier history ; but the study of such relations belongs to comparative philology. In the following sections are treated only the most common types of word-formation ; but these alone are enough to show how the bulk of the copious Greek vocabulary has been made, and to assist greatly in learning that vocabulary.

## I. DERIVATION

**399** Words formed directly from a verb-stem are called *verbals* ; those formed from a noun or adjective stem are called *denominatives*.

**400 a.** The shifting of vowels described in **25** and **26** is frequent in derivation, as in declension and conjugation.

**b.** As in conjugation (cp. **322** and **a**) a  $\sigma$ , of uncertain origin, is sometimes added to a verb-stem before a suffix. So also  $\theta$  in  $\sigma\tau\alpha\text{-}\theta\text{-}\mu\acute{o}\varsigma$  *station* from  $\sigma\tau\alpha\text{-}$  *stand*, and in  $\rho\nu\text{-}\theta\text{-}\mu\acute{o}\varsigma$  *rhythm* from  $\rho\acute{\epsilon}\omega$  ( $\rho\nu\text{-}$ ) *flow*.

**c.** A final stem-vowel and the vowel of a suffix often contract.

**d.** A final vowel of a stem is sometimes dropt before a vowel.

**e.** The consonant changes described in **45–55** are made, as in conjugation (**341, 345**).

**f.** A final consonant is sometimes dropt before the ending.

#### VERBALS

**401** A few verbals, nouns and adjectives, are made from verb-stems without a suffix, by simply adding the case-endings of the consonant declension :

$\eta$ ὄψ ( $\delta\pi\text{-}$ ) <i>voice</i> ,	from $\epsilon\iota\pi\epsilon\iota\nu$ ( $\epsilon\pi\text{-}$ ) <i>speak</i> ,
$\eta$ πτύξ ( $\pi\tau\nu\chi\text{-}$ ) <i>fold</i> ,	$\pi\tau\acute{\upsilon}\sigma\sigma\omega$ ( $\pi\tau\nu\chi\text{-}$ ) <i>fold</i> ,
$\delta$ κλώψ ( $\kappa\lambda\omega\pi\text{-}$ ) <i>thief</i> ,	$\kappa\lambda\acute{\epsilon}\pi\tau\omega$ ( $\kappa\lambda\epsilon\pi\text{-}$ ) <i>steal</i> ,
$\eta$ φλόξ ( $\phi\lambda\omicron\gamma\text{-}$ ) <i>flame</i> ,	$\phi\lambda\acute{\epsilon}\gamma\omega$ ( $\phi\lambda\epsilon\gamma\text{-}$ ) <i>burn</i> ,
$\alpha$ ρπαξ ( $\alpha\rho\pi\alpha\gamma\text{-}$ ) <i>plundering</i> ,	$\alpha\rho\pi\acute{\alpha}\zeta\omega$ ( $\alpha\rho\pi\alpha\gamma\text{-}$ ) <i>seize</i> ,
$\eta$ Στύξ ( $\sigma\tau\nu\gamma\text{-}$ ) <i>Styx</i> , root seen in $\sigma\tau\nu\gamma\text{-}\acute{\epsilon}\omega$ <i>hate</i> .	

#### Verbal Nouns

**402** Nouns are made from verb-stems by adding a variety of suffixes. The meaning of the suffix is often vague, made clear only by the nature of the verb, by the gender of the noun, or by usage. But many verbal nouns fall into fairly distinct classes, denoting the *agent* or *doer*, the *action*, the *result* of the action, or



the *instrument*. Again, many abstract nouns and nouns of action have become concrete, so that the original force is changed.

a. The accent sometimes varies on different nouns with the same suffix. When the accent regularly falls on the suffix, that will be indicated; otherwise the accent must be learned from the examples and in reading.

**403** The suffix -ο, nom. mas. and fem. -ος, neut. -ον, is one of the most common, of very various meaning; an ε in the verb-stem regularly changes to ο (25) :

λόγ-ος <i>speech</i> ,	from λέγω (λεγ-) <i>speak</i> ,
στόλ-ος <i>expedition</i> ,	στέλλω (στελ-) <i>equip, send</i> ,
δρόμ-ος <i>running</i> ,	δραμῆν (δραμ-) <i>run</i> ,
ζυγ-όν <i>yoke</i> ,	ζεύγνυμι (ζυγ-, ζευγ-) <i>join</i> ,
νόμ-ος <i>custom, law</i> ,	νέμω (νεμ-) <i>distribute</i> ,
φόρ-ος <i>tribute</i> ,	φέρω (φερ-) <i>bring, bear</i> ,
ἄρχ-ός <i>ruler</i> ,	ἄρχω (ἄρχ-) <i>rule</i> ,
τροφ-ός (ό, ή) <i>nurse</i> ,	τρέφω (τρεφ-) <i>nourish</i> .

a. The suffix is accented when it denotes the agent.

b. Many nouns whose origin is obscure, or can be traced only by comparing other languages, plainly have this ending :  
οἶκ-ος *house*, χῶρ-ος *place*.

**404** The suffix -ᾱ, nom. -ᾱ or -η, forms many nouns. Most of them denote the *action*, but many have taken on a concrete meaning, so that the force of the suffix is very various :

ἀρχ-ή <i>beginning, rule</i> ,	ἄρχω (ἄρχ-) <i>am first</i> ,
βουλ-ή <i>will, plan</i> ,	βούλομαι (βουλ-) <i>wish</i> ,
χαρ-ᾱ <i>joy</i> ,	χαίρω (χαρ-) <i>rejoice</i> ,
μάχ-η <i>battle</i> ,	μάχομαι (μαχ-) <i>fight</i> ,
ἀγορά <i>market-place</i> ,	ἀγείρω (ἀγερ-) <i>gather</i> ,
σπουδ-ή <i>haste, eagerness</i> ,	σπεύδω (σπευδ-) <i>hasten</i> .

a. Most of these accent the suffix, but some common words accent the penult.

b. This ending also appears in many nouns whose origin is uncertain or traceable only by comparing other languages; *δίκη judgment* (in law), *right*, *χώρ-α land*.

**405** The *agent* or *doer* is denoted by the suffixes

Mas. -τηρ,	nom. -τηρ,	Fem. -τειρᾶ,	nom. -τειρᾶ,
-τορ,	-τωρ,	-τριᾶ,	-τριᾶ,
-τᾶ,	-της,	-τριδ,	-τιδ,
-εϋ,	-εὺς (cp. 430 a).		-τρεις, -τις.

*σω-τήρ savior*, fem. *σώ-τειρα*, *σώζω (σω-) save*,  
*συλ-λήπ-τωρ helper*, *συλ-λήπ-τρια*, *συλλαμβάνω (συν-ληβ-) take*  
*with*,

*ῥή-τωρ speaker*, *εἰ-ρη-κα (ῥε-η-) have spoken*,  
*ἴσ-τωρ (for Ἰδ-τωρ) one* *οἶδα (ιδ-, οἶδ-) know*,  
*who knows*,

*ποιη-τής maker, poet*, *ποιή-τρια*, *ποιέω (ποιε-η-) make*,  
*αὐλη-τής flute-player*, *αὐλη-τρίς*, *αὐλέω (αὐλε-η-) play the flute*,  
*προ-φή-της prophet*, *προ-φῆ-τις*, *πρό-φημι (προ-φα-η-) speak for*,  
*γραφ-εὺς writer*, *γράφω (γραφ-) write*.

**406** The *action* is denoted by the following suffixes, but in many cases the meaning has become concrete :

-τι,	nom. -τις,	-ιᾶ,	nom. -ιᾶ,
-σι,	-σις,	-μο,	-μός,
-σιᾶ,	-σιᾶ,	-μᾶ,	-μη.

*πίσ-τις faith*,  
*κρί-σις decision*,  
*πράξις action*,  
*δοκιμα-σιᾶ scrutiny*,  
*πεν-ιᾶ poverty*,  
*παιδ-ιᾶ play*,  
*ὀδυρ-μός wailing*,  
*δε-σ-μός (400 b) bond*,  
*στα-θ-μός (400 b) station*,  
*τι-μή honor*,  
*γνώ-μη opinion*,

*πείθω (πιθ-) win over, mid. trust*,  
*κρίνω (κρι-) decide*,  
*πράσσω (πράγ-) do*,  
*δοκιμάζω (δοκιμαδ-) scrutinize*,  
*πένομαι (πεν-) am poor*,  
*παίζω (παιδ-) play*,  
*ὀδύρομαι (ὀδυρ-) wail*,  
*δέω (δε-) bind*,  
*ἵστημι (στα-) set*,  
*τίω (τι-) honor*,  
*γινώσκω (γνο:ω-) opine*.

a. From verb-stems in **-ευ (417 a)** are formed many nouns in **-ιᾶ**. By loss of **υ** (**27**) **-ευ-ιᾶ** becomes **-εῖᾶ**.

<i>δουλείᾶ</i> slavery,	<i>δουλεύω</i> (δουλευ-) <i>am a slave</i> ,
<i>βασιλείᾶ</i> reign, kingdom,	<i>βασιλεύω</i> (βασιλευ-) <i>am king</i> .

**407** The *result* of an action is denoted by the following suffixes ; but many nouns formed with them have other meanings :

<b>-ματ</b> , nom. <b>-μα</b> (neut.),	<b>-εσ</b> , nom. <b>-ος</b> (neut.).
<i>πράγ-μα</i> deed, thing,	<i>πράσσω</i> (πράγ-) <i>do</i> ,
<i>ποίη-μα</i> thing made, poem,	<i>ποιέω</i> (ποιε:η-) <i>make</i> ,
<i>ὄμ-μα</i> (poetic) eye,	<i>ὄψομαι</i> (ὄπ-) <i>shall see</i> ,
<i>γέν-ος</i> race,	<i>γίγνομαι</i> (γεν-) <i>am born</i> ,
<i>ψεῦδ-ος</i> falsehood,	<i>ψεύδομαι</i> (ψευδ-) <i>speak falsely</i> ,
<i>σθέν-ος</i> strength,	<i>σθένω</i> (σθεν-) <i>am strong</i> .

**408** The *means* or *instrument*—and also other relations—are denoted by **-τρο** or **-θρο**, nom. **-τρον** or **-θρον**.

<i>σκήπ-τρον</i> staff,	<i>σκήπτω</i> (σκηπ-) <i>prop</i> ,
<i>λου-τρόν</i> bath,	<i>λούω</i> (λου-) <i>bathe</i> ,
<i>κλεί-θρον</i> fastening,	<i>κλείω</i> - (κλει-) <i>close</i> ,
<i>ἄρ-θρον</i> joint,	<i>ἄραρίσκω</i> (ἄρ-) <i>fit</i> ,
<i>βά-θρον</i> basis,	<i>βαίνω</i> (βα-) <i>step, stand firm</i> .

a. A related suffix is **-τρᾶ** :

<i>παλαί-σ-τρᾶ</i> wrestling-place,	<i>παλαιῶ</i> (παλαι-) <i>wrestle</i> ,
<i>ὀρχή-σ-τρᾶ</i> dancing-place,	<i>ὀρχέομαι</i> (ὀρχε:η-) <i>dance</i> ,
<i>χύ-τρᾶ</i> (also <i>χύ-τρος</i> ) pot,	<i>χέω</i> (χυ-) <i>pour</i> .

**409** The various infinitives are a special class of verbal nouns (see **562**).

### *Verbal Adjectives*

**410** With the suffix **-ο** (cp. **403**) are formed some words that may be used as adjectives or nouns at will. As adjectives some have a feminine in **-ᾶ** (cp. **404**), others are of two endings. Not a few such adjectives (or nouns) are used as the second part of a compound (**446 c**), though not found separately :

λοιπ-ός (ή, -όν) *left, remaining*,  
 ἄγωγ-ός (reduplicated) *leading*,  
*guide*,  
 -ποι-ός *making* (400 d),  
 -μάχ-ος *fighting*,  
 -ηγ-ός *leading*,  
 -φόρ-ος *bearing*,  
 -ήκο-ος (27) *hearing*,

λείπω (λειπ-) *leave*,  
 ἄγω *drive, lead*,  
 ποιέω (ποιε-) *make*,  
 μάχομαι (μαχ-) *fight*,  
 ἄγω (ἄγ-) *drive, lead*,  
 φέρω (φερ-) *bear*,  
 ἀκούω (ἀκου-) *hear*.

- 411 The verbals in -το-s and -τέο-s, made from most verbs, have been briefly described (352-354). Those in -το-s have a wide range of meaning, usually passive, sometimes active, in some cases resembling a perfect active participle :

δυνα-τός *able* (act.), *possible*  
 (pass.),  
 πλανη-τός *wandering*,  
 τλη-τός *enduring or endurable*,  
 πισ-τός *trustworthy, faithful*,  
 κροτη-τός *pounded or rattling*,  
 ὑπ-οπ-τος *suspected or sus-*  
*picious*,<sup>1</sup>  
 ἄ-πράκ-τος (440) *undone or*  
*having done nothing*,

δύναμαι (δυνα-) *can*,  
 πλανάω (πλανα:η-) *wander*  
 τλάω (τλα:η-) *endure*,  
 πείθω (πιθ-) *win, trust*,  
 κροτέω (κροτε:η-) *pound*,  
 ὑπόψομαι (ὑπ-οπ-) *shall ey*  
*stealthily*,  
 πράσσω (πράγ-) *do*.

- 412 Many verbal adjectives, active, passive, or indeterminate, are formed with the suffixes

-νο or -ανο,	nom. -(α)νός, -ή, -όν,
-λο -ελο,	-(ε)λός, -ή, -όν,
-ρο -ερο,	-(ε)ρός, -ᾶ, -όν.
στυγ-νός <i>hateful, hated</i> ,	root στυγ-, στυγέω (στυγε-) <i>hat</i>
σεμ-νός (for σεβ-νος) <i>revered</i> ,	σέβομαι (σεβ-) <i>revere</i> ,
<i>solemn</i> ,	
δει-νός <i>fearful</i> ,	δέδοικα (δι-, δει-, δοι-) <i>fear</i>
τερπ-νός <i>delightful</i> ,	τέρπω (τερπ-) <i>delight</i> ,

<sup>1</sup> Cp. the two meanings of *suspicious* in *a suspicious man* and *a suspicious circumstance*.

ικ-ανός <i>sufficient, capable,</i>	ικνέομαι (ικ-) <i>arrive,</i>
πιθ-ανός <i>persuasive,</i>	πείθω (πιθ-, πειθ-) <i>win over,</i>
δει-λός <i>timid</i> (cp. δεινός),	δέδοικα (δι-, δει-, δοι-) <i>fear,</i>
στυφ-ερός <i>compact,</i>	στυφώ (στυφ-) <i>draw together,</i>
ἐχθ-ρός <i>hateful, hating,</i>	ἔχθω (ἐχθ-) <i>hate,</i>
λαμπ-ρός <i>splendid,</i>	λάμπω (λαμπ-) <i>shine,</i>
μελετη-ρός <i>practising, practised,</i>	μελετάω (μελετα:η-) <i>practise,</i>
ισχυ-ρός <i>strong,</i>	ισχύω (ισχυ-) <i>be strong,</i>
βλαβ-ερός <i>harmful,</i>	βλάπτω (βλαβ-) <i>harm,</i>
φαν-ερός <i>plain,</i>	φαίνω (φαν-) <i>show,</i>
στυγ-ερός <i>hateful, hated</i> (cp. στυγνός).	

a. Some nouns formed with like suffixes are closely related to these, and may have been originally adjectives :

στεφ-ανός <i>wreath, crown,</i>	στέφω (στεφ-) <i>put around,</i>
δρέπ-ανον <i>scythe,</i>	δρέπω (δρεπ-) <i>pluck, cull,</i>
στή-λη <i>column, monument,</i>	ἵστημι (στα:η-) <i>set up,</i>
φῦ-λον, φῦ-λή <i>tribe, clan,</i>	φύω <i>make grow,</i>
δῶ-ρον <i>gift,</i>	δίδωμι (δο:ω-) <i>give.</i>

#### 413 Other suffixes that form verbal adjectives are

a. -υ,	nom. -υς, εια, -υ.
ἡδ-ύς <i>pleasing,</i>	ἡδομαι (ἡδ-) <i>am pleased.</i>

(In ταχ-ύς *swift*, βαρ-ύς *heavy*, and others, the root does not appear in Greek as a verb-stem.)

b. -εσ,	nom. -ης, -ες.
ψευδ-ής <i>false,</i>	ψεύδομαι (ψευδ-) <i>lie.</i>

(Many adjectives in -ης are compounds ; see 446, 447.)

c. -μων,	nom. -μων, -μων.
τλή-μων <i>enduring, wretched,</i>	τλάω (τλα:η-) <i>endure,</i>
μνή-μων <i>mindful,</i>	μιμνήσκω (μνη-) <i>remind,</i>
αἰδή-μων <i>respectful,</i>	αἰδέομαι <i>respect,</i>
ἐπι-λήσ-μων <i>forgetful,</i>	ἐπι-λανθάνομαι (λαθ-, ληθ-) <i>forget.</i>

Here belong also some nouns in *-μων* :

*ἡγε-μών* *leader*,

*ἡγέομαι* (*ἡγε:η-*) *lead*.

**d.** *-ικο*,                      nom. *-ικός*, *-ή*, *-όν*, often suggesting *inclination to* or *fitness for* an action (cp. 425) :

*ἀρχ-ικός* *fit to rule*,

*ἄρχω* (*ἀρχ-*) *rule*,

*γραφ-ικός* *suited to writing* or  
*painting*,

*γράφω* (*γραφ-*) *write* or *paint*.

**e.** *-τικο*,                      nom. *-τικός*, *-ή*, *-όν*, developed from *-ικο*,  
by use with verbals in *-τος* :

*πρᾶκ-τικός* *inclined to act*,

*πράσσω* (*πρᾶγ-*) *do*,

*λογισ-τικός* *skilled in reckoning*,

*λογίζομαι* (*λογιδ-*) *reckon*,

*γυμνασ-τικός* *fond of exercise*,

*γυμνάζω* (*γυμναδ-*) *exercise*,

*σκεπ-τικός* *disposed to examine*,

*σκέπτομαι* (*σκεπ-*) *look care-fully*.

**f.** *-ιμο* and *-σιμο*,      nom. *-(σ)ιμος*, *-η*, *-ον* :

*τρόφ-ιμος* *nourishing, nourished*,

*τρέφω* (*τρεφ-*) *rear*,

*πλώ-ιμος* *navigable*,

*πλέω* (*πλυ-*) *sail*,

*μάχ-ιμος* *fit to fight*,

*μάχομαι* (*μαχ-*) *fight*,

*χρή-σιμος* *useful*,

*χράομαι* (*χρα:η-*) *use*,

*καύ-σιμος* *combustible*,

*κάω* (*καν-*) *burn*.

**414** The various participles are special classes of verbal adjectives.

## DENOMINATIVES

### *Denominative Verbs*

**415** Verb-stems are made from nouns

(1) By merely adding the endings of conjugation, the stem being unchanged, except by the usual processes of conjugation ;

(2) By changing the final stem-vowel ;

(3) By adding a new element ; the final stem-vowel may be changed at the same time. All under

this head belong in the present system to the *-ι* class (259); originally the presents of the other types belonged to the same class, although in Attic Greek the *ι* no longer appears.

Thus arose, with some crossing of types, several models, on which denominative verbs were made pretty freely; the classes are clearly separated in form, much less clearly in meaning.

a. Stems in *-ο:ω*, pres. ind. in *-όω*, regularly transitive, often causative :

δουλό-ω (δουλο:ω-) <i>enslave</i> ,	δοῦλος <i>slave</i> ,
ἀξιό-ω (ἀξιο:ω-) <i>deem worthy</i> or <i>fit</i> ,	ἄξιος <i>worthy</i> .

On the same model, from other stems, with a change of vowel :

ξημιό-ω (ξημιο:ω-) <i>punish</i> ,	ξημίᾱ <i>damage</i> ,
ρίζό-ω (ρίζο:ω-) <i>cause to root</i> ,	ρίζα <i>root</i> .

From consonant stems, with added *-ο* :

μαστιγό-ω (μαστιγο:ω-) <i>whip</i> ,	μάστιξ (μαστιγ-) <i>whip</i> .
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b. Stems in *-α:ᾱ* or *-α:η*, pres. in *-άω* :

τιμά-ω (τίμα:η-) <i>honor</i> ,	τιμή <i>honor</i> ,
νικά-ω (νίκα:η-) <i>am victorious</i> ,	νίκη <i>victory</i> ,
ῥηττά-ομαι (ῥηττα:η-) <i>am worsted</i> ,	ῥηττα <i>defeat</i> .

From stems in *-ο*, with change of vowel :

ἄριστά-ω (ἄριστα:η-) <i>breakfast</i> ,	ἄριστον <i>breakfast</i> ,
γού-ομαι (γούα:η-) <i>wail</i> ,	γόςος <i>wail</i> .

c. Stems in *-ε:η*, pres. in *-έω*, generally intransitive :

οἰκέ-ω (οἰκε:η-) <i> dwell</i> ,	οἶκος <i>house</i> ,
φιλέ-ω (φιλε:η-) <i>love</i> ,	φίλος <i>friend</i> ,
ἀποδημέ-ω (ἀποδημε:η-) <i>am abroad</i> ,	ἀπόδημος <i>away from home</i> ,
ἀπορέ-ω (ἀπορε:η-) <i>am at a loss</i> ,	ἄπορος <i>without resources</i> .

or *poor*,

From stems in -εσ, with loss of σ (55 a) :

κρατέ-ω (κρατε:η-) <i>am strong, rule,</i>	κράτος (κρατεσ-) <i>strength,</i>
ἀσθενέ-ω (ἀσθενε:η-) <i>am weak, ill,</i>	ἀσθενής, -ές <i>weak,</i>
εὐτυχέ-ω (εὐτυχε:η-) <i>am fortunate,</i>	εὐτυχής, -ές <i>fortunate.</i>

From consonant-stems, with added -ε :

σωφρονέ-ω (σωφρονε:η-) <i>am discreet,</i>	σώφρων <i>of sound mind,</i>
ιστορέ-ω (ιστορε:η-) <i>investigate,</i>	ἵστωρ <i>one who knows (405).</i>

**417 a.** Stems in -ευ, pres. indic. in -εύω :

βασιλεύ-ω (βασιλευ-) <i>reign,</i>	βασιλεύς <i>king,</i>
ἵππεύ-ω (ἵππευ-) <i>serve in the</i>	ἵππεύς <i>horseman.</i>
<i>cavalry,</i>	

From other vowel-stems, with change of vowel :

ὑποπτέυ-ω (ὑποπτευ-) <i>suspect,</i>	ὑποπτος <i>suspicious,</i>
πορεύ-ω (πορευ-) <i>make proceed,</i>	πόρος <i>passage,</i>
πιστεύ-ω (πιστευ-) <i>trust,</i>	πιστός <i>faithful,</i>
βουλεύ-ω (βουλευ-) <i>plan,</i>	βουλή <i>will, plan,</i>
ἱκετεύ-ω (ἱκετευ-) <i>entreat,</i>	ἱκέτης <i>suppliant,</i>
ἀληθεύω (ἀληθευ-) <i>speak truth,</i>	ἀληθής, -ές <i>true.</i>

From consonant-stems, with added -ευ :

παιδεύ-ω (παιδευ-) <i>educate,</i>	παῖς (παιδ-) <i>child,</i>
φυγαδεύ-ω (φυγαδευ-) <i>exile,</i>	φυγὰς (φυγαδ-) <i>exile.</i>

**b.** A few stems in -υ, pres. in -ύω :

δακρύ-ω (δακρυ-) <i>weep,</i>	δάκρυ <i>tear,</i>
γῆρύ-ω (γῆρυ-) <i>speak, sing,</i>	γῆρυς <i>voice.</i>

**418** Stems in -ιδ, pres. ind. in -ίζω (ι-class, 259 d) :

ἐλπίζω (ἐλπιδ-) <i>hope, anticipate,</i>	ἐλπίς (ἐλπιδ-) <i>hope,</i>
ἐρίζω (ἐριδ-) <i>quarrel,</i>	ἔρις (ἐριδ-) <i>strife.</i>

From other stems, with change or addition of the final element :

χαρίζομαι (χαριδ-) <i>do a favor,</i>	χάρις (χαριτ-) <i>grace,</i>
ὀρίζω (ὀριδ-) <i>limit, bound,</i>	ὄρος <i>boundary,</i>
τεχνίζω (τεχιδ-) <i>build a wall,</i>	τείχος (τειχεσ-) <i>wall,</i>



ἀθροίζω (ἀθροιδ-) *assemble*, ἄθροος, ἄθροος *in a crowd*,  
 ἐλληνίζω (ἐλληνιδ-) *speak Greek*, Ἑλλήν *Greek*,  
 χωρίζω (χωριδ-) *set apart*, χωρίς (adv.) *apart*.

For ἐμποδίζω and διαχειρίζω see 448 a.

a. Similar in the present only is σαλπίζω (σαλπιγγ-) *sound the trumpet*, from σάλπιγξ *trumpet*; but aor. ἐσάλπιγα.

**419** Stems in -αδ, pres. in -άζω (ι-class, 259 d), are partly from noun-stems in -ατ, but mostly from noun-stems in -ᾱ and adjective-stems in -ο, with change of -ᾱ or -ο:

θαυμάζω (θανμαδ-) <i>wonder</i> ,	θαῦμα (θανματ-) <i>wonder</i> ,
ὀνομάζω (ὀνομαδ-) <i>name</i> ,	ὄνομα (ὀνοματ-) <i>name</i> ,
δικάζω (δικαδ-) <i>give judgment</i> ,	δίκη <i>decision, justice</i> ,
βιάζομαι (βιαδ-) <i>use force</i> ,	βία <i>violence</i> ,
ἀτιμάζω (ἀτιμαδ-) <i>dishonor</i> ,	ἀτίμος <i>unhonored</i> .

Also from other stems, with the final element changed to -αδ:

διχάζω (διχαδ-) <i>divide in two</i> ,	δίχα (adv.) <i>in two parts</i> ,
στασιάζω (στασιαδ-) <i>form a</i>	στάσις (στασι-) <i>faction</i> .

*faction*,

**420** Stems in -αν, pres. in -αίνω (ι-class, 259 b). These are partly from noun- or adjective-stems in -αν, but oftener from others, with change of the final element, or with an addition:

μελαίνω (μελαν-) <i>blacken</i> ,	μέλας (μελαν-) <i>black</i> ,
ποιμαίνω (ποιμαν-) <i>herd</i> ,	ποιμήν (ποιμεν-) <i>herdsman</i> ,
εὐφραίνω (εὐφραν-) <i>gladden</i> ,	εὐφρων (εὐφρον-) <i>glad</i> ,
σημαίνω (σημαν-) <i>signify</i> ,	σῆμα (σηματ-) <i>sign</i> ,
χαλεπαίνω (χαλεπαν-) <i>am angry</i> ,	χαλεπός (χαλεπο-) <i>hard, angry</i> ,
κερδαίνω (κερδαν-) <i>gain</i> ,	κέρδος (κερδεσ-) <i>gain</i> .

**421** Stems in -υν, pres. in -ύνω (ι-class, 259 b). These are largely from adjective-stems in -υ, but also from other stems, which are changed or extended to conform to the model:

βαρύνω (βαρυν-) <i>make heavy</i> ,	βαρύς <i>heavy</i> ,
ταχύνω (ταχυν-) <i>hasten</i> ,	ταχύς <i>swift</i> ,

λαμπρύνω (λαμπρυν-) <i>brighten</i> ,	λαμπρός <i>shining</i> ,
αἰσχύνω (αἰσχυν-) <i>make ashamed</i> ,	αἰσχος <i>shame</i> ,
μηκύνω (μηκυν-) <i>lengthen</i> ,	μῆκος <i>length</i> .

**422** Similar formations, with presents of the *ι*-class, are seen in

ἀγγέλλω (ἀγγελ-) <i>report</i> ,	ἄγγελος <i>messenger</i> ,
τεκμαίρομαι (τεκμαρ-) <i>settle by</i>	τέκμαρ <i>sign</i> ,
<i>signs, infer</i> ,	
καθαίρω (καθαρ-) <i>cleanse, purify</i> ,	καθαρός <i>clean</i> ,
ἐχθαίρω (ἐχθαρ-) <i>hate</i> ,	ἔχθος <i>hatred</i> ,
μαρτύρομαι (μαρτυρ-) <i>call to</i>	μάρτυς <i>witness</i> ,
<i>witness</i> ,	
ἰμείρω (ἰμερ-) <i>long for</i> ,	ἔμερος <i>longing</i> ,
οἰκτίρω (οἰκτιρ-) <i>pity</i> ,	οἶκτος <i>pity</i> ,
παίζω (παιδ-) <i>play</i> ,	παῖς (παιδ-) <i>child</i> .

**423** The differences of use between the above verb-formations are best seen when two verbs are made from one stem :

οἰκέω <i> dwell</i> ,	οἰκίζω <i> settle (a town)</i> ,
ἀτιμώω <i>disfranchise</i> ,	ἀτιμάζω <i>dishonor</i> ,
μαρτυρέω <i>am a witness, testify</i> ,	μαρτύρομαι <i>call to witness</i> ,
καθαρεύω <i>am pure</i> ,	καθαίρω <i>cleanse</i> ,
δουλεύω <i>am a slave</i> ,	δουλόω <i>enslave</i> ,
πολεμέω <i>make war</i> ,	πολεμώω <i>make hostile</i> ,
σωφρονέω <i>am discreet</i> ,	σωφρονίζω <i>make discreet</i> ,
	<i>chastise</i> .

### *Denominative Adjectives*

**424** The suffix *-ιο*, fem. *-ιά*, nom. *-ιος*, (*-ιά*), *-ιον*, is most widely used to form adjectives from noun-stems. A final stem-vowel contracts with *ι*, or it may be changed or dropt. The meaning of the suffix is vague, *pertaining to* the noun, in some way which the noun or the context makes clear :

δίκαιος <i>just, right</i> ,	δίκη (δικᾱ-) <i>justice, right</i> ,
ἀρχαῖος <i>ancient</i> ,	ἀρχή (ἀρχᾱ-) <i>beginning</i> ,
ἀγοραῖος <i>of the market</i> ,	ἀγορά <i>market</i> ,

βασιλείος (27) <i>royal, the king's,</i>	βασιλεύ-ς <i>king,</i>
Τελαμών-ιος <i>of Telamon,</i>	Τελαμών <i>Telamon,</i>
σωτήρ-ιος <i>saving, of safety,</i>	σωτήρ <i>savior,</i>
οἰκέος <i>domestic, one's own,</i>	οἶκο-ς <i>house, property,</i>
ἄγρ-ιος <i>wild,</i>	ἄγρό-ς <i>field,</i>
πολέμ-ιος <i>hostile,</i>	πόλεμο-ς <i>war,</i>
Κορίνθ-ιος <i>Corinthian,</i>	Κόρινθος <i>Corinth,</i>
Μιλήσ-ιος (46) <i>Milesian,</i>	Μίλητος <i>Miletos,</i>
αἰδοῖος <i>revered,</i>	αἰδώς (129) <i>respect, reverence.</i>

a. In some adjectives the suffix appears to be -ειο, nom. -ειος :

γυναικ-εῖος <i>of women,</i>	γύνη (γυναικ-) <i>woman.</i>
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425 The suffix -ικο, nom. -ικός, -ή, -όν, is added to noun-stems as well as to verb-stems (413 d) ; in some cases the starting-point may have been either. A final stem-vowel is dropt ; but with ι-stems the ending is probably -κο :

βασιλ-ικός <i>kingly,</i>	βασιλεύς <i>king,</i>
βαρβαρ-ικός <i>barbarian,</i>	βάρβαρος <i>foreigner,</i>
ἑλλην-ικός <i>Greek,</i>	Ἑλλην <i>Greek,</i>
δαρείκος (for δαρει-ικος) <i>daric,</i>	Δαρείος <i>Dareios,</i>
πολεμ-ικός <i>warlike,</i>	πόλεμος <i>war,</i>
γεωργ-ικός <i>skilled in farming,</i>	γεωργός <i>farmer,</i>
στρατηγ-ικός <i>skilled as a general,</i>	στρατηγός <i>general,</i>
φυσι-κός <i>natural, physical,</i>	φύσις <i>nature.</i>

Many of these, by omission of τέχνη *art*, become nouns :  
μουσική *music*, γραμματική *grammar*.

426 The suffixes -εο, nom. -οῦς, -ή, -οῦν (87), and -ινο, nom. -ινος, -η, -ον, form adjectives of *material* :

ἄργυρ-εος, ἄργυροῦς <i>of silver,</i>	ἄργυρος <i>silver,</i>
λίθ-ινος <i>of stone,</i>	λίθος <i>stone,</i>
ξύλ-ινος <i>wooden,</i>	ξύλον <i>wood.</i>

But they also have in other words a more general meaning :

φαινίκεος, φαινίκοῦς <i>red,</i>	Φοῖνιξ <i>Phœnician,</i>
ἀληθ-ινός <i>genuine,</i>	ἀληθής <i>true,</i>
ἀνθρώπ-ινος, ἀνθρώπειος <i>human,</i>	ἄνθρωπος <i>man.</i>

Several in *-ινός* are made from words denoting time :

ἔαρ-ινός <i>of spring,</i>	ἔαρ <i>spring,</i>
ὀπωρ-ινός <i>autumnal,</i>	ὀπώρα <i>harvest,</i>
ἡμερ-ινός <i>of daytime,</i>	ἡμέρα <i>day.</i>

- 427** The suffix *-εντ*, nom. *-εις, -εσσα, -εν*, in a few adjectives means *endowed or supplied with* :

χαρί-εις <i>graceful,</i>	χάρις (χαρι-, χαριτ-) <i>grace,</i>
φωνή-εις <i>possessing voice or speech,</i>	φωνή <i>voice.</i>

Hence *φωνῆεν* (γράμμα) *a vowel.*

- 428** The suffixes *-ιμο, -νο, -ρο* are added to noun-stems as well as to verb-stems (cp. **412**). In some cases either verb or noun may have been the base :

ἄλκ-ιμος <i>mighty,</i>	ἄλκή <i>prowess,</i>
φρόν-ιμος <i>sensible,</i>	φρήν (φρεν-) <i>mind,</i>
ὄρει-νός (for ὄρεσ-νος) <i>of the mountains,</i>	ὄρος (ὄρεσ-) <i>mountain,</i>
ἀλγει-νός (for ἀλγεσ-νος) <i>painful,</i>	ἄλγος (ἀλγεσ-) <i>pain,</i>
λυπη-ρός <i>painful,</i>	λύπη <i>pain, λυπέω grieve,</i>
φθονε-ρός <i>grudging,</i>	φθόνος <i>envy, φθονέω grudge,</i>
δροσε-ρός <i>dewy,</i>	δρόσος <i>dew,</i>
πονη-ρός <i>toilsome, bad,</i>	πόνος <i>toil, distress.</i>

Perhaps in *πονηρός* and some others *-ηρο* was thought of as the suffix :

μοχθηρός <i>wretched,</i>	μόχθος (μοχθο-) <i>pain,</i>
ἀνθηρός <i>flowery,</i>	ἄνθος (ἀνθεσ-) <i>flower.</i>

### *Denominative Nouns*

- 429** Nouns of *quality* (all feminine) are made from adjectives, and occasionally from nouns, by adding to the stem the suffixes *-τητ, -ιά, -συνά*. Abstract nouns often become concrete, being applied to special instances of the quality or action :

a. Suffix *-τητ*, nom. *-της* (cp. Lat. *-tāt, -tās*) :

πιστό-της *faithfulness*,  
(σ)μικρό-της *smallness*,  
παχύ-της *thickness*,

πιστό-ς *faithful*,  
(σ)μικρό-ς *small*,  
παχύ-ς *thick*.

b. Suffix -iā, nom. -iā or -ia, before which a final stem-vowel is lost :

φιλ-ιά *friendship*,  
ἀποικ-ιά *colony*,  
εὐδαιμον-ιά *happiness*,  
εὖνοια *good-will*,  
ἀλήθεια (for ἀληθεσ-ια) *truth*,  
ἀσθένεια (for ἀσθενεσ-ια) *weakness*,  
ἀθανασ-ιά (46) *immortality*,  
εὐεργεσ-ιά (46) *benefaction*,

φίλο-ς *friend*,  
ἀποικο-ς *away from home*,  
εὐδαίμων *happy*,  
εὖνοο-ς *friendly, kind*,  
ἀληθής (ἀληθεσ-) *true*,  
ἀσθενής (ἀσθενεσ-) *weak*,  
ἀθάνατο-ς *immortal*,  
εὐεργέτης *benefactor*.

c. Suffix -συνā, nom. -σύνη, before which a final consonant of the stem is lost :

δικαιο-σύνη *justice*,  
σωφρο-σύνη *self-control*,

δίκαιο-ς *just, right*,  
σώφρων (σωφρον-) *self-controlled*.

**430** Nouns denoting a person who has to do with something are made with the suffixes -ευ, -τᾱ, -τιδ (cp. 405).

a. Suffix -ευ, nom. -εύς, masc., some forming a feminine in -εια. A final stem-vowel is lost before the suffix :

ἵππ-εύς *horseman*,  
ἱερ-εύς *priest*, ἱέρ-εια *priestess*,  
γραμματ-εύς *clerk, secretary*,

ἵππο-ς *horse*,  
ἱερό-ς *sacred*,  
γράμμα (γραμματ-) *writing*.

b. Suffix -τᾱ, nom. -της, masc., some forming a feminine in -τιδ, nom. -τις. A final stem-vowel before the ending is often changed in some way :

πολί-της, fem. πολί-τις, *citizen*,  
στρατιώ-της *soldier*,  
νησιώ-της, fem. νησιῶ-τις, *islander*,  
δημό-της *demesman*,  
οικέ-της, fem. οἰκέ-τις, *house-servant*,  
δεσμώ-της, fem. δεσμῶ-τις, *prisoner*,

πόλι-ς *state*,  
στρατιᾶ *army*,  
νησιό-ν, νήσο-ς *island*,  
δῆμο-ς *deme*,  
οἶκο-ς *house*,  
δεσμός *bond*.

- 431** Several suffixes form nouns, many of which (but not all) have a *diminutive* meaning, or a *caressing* or a *contemptuous* tone ; the end of the stem often suffers a change.

a. Suffix -ιο, nom. -ιον, neut. :

παιδ-ίο-ν <i>little child,</i>	παῖς (παιδ-) <i>child,</i>
ἀκόντ-ιο-ν <i>javelin,</i>	ἄκων (ἀκοντ-) <i>spear,</i>
βιβλ-ίο-ν <i>book,</i>	βίβλο-ς <i>papyrus, book,</i>
χρυσ-ίο-ν <i>gold piece,</i>	χρῦσό-ς <i>gold,</i>
πεδ-ίο-ν <i>plain,</i>	πέδο-ν <i>ground,</i>
χωρ-ίο-ν <i>fortress,</i>	χῶρο-ς, χῶρᾱ <i>place.</i>

b. Suffix -ισκο, -ισκᾱ, nom. -ίσκος masc., -ίσκη fem. :

νεᾶν-ίσκος <i>youth, youngster,</i>	νεᾶνιά-ς <i>youth,</i>
παιδ-ίσκος <i>little boy,</i>	παῖς (παιδ-) <i>child.</i>
παιδ-ίσκη <i>little girl.</i>	

c. Also the suffixes -άριο-ν, -ίδιο-ν, -ύλλιο-ν :

παιδ-άριο-ν <i>little chap,</i>	παῖς (παιδ-) <i>child,</i>
οἰκ-ίδιο-ν <i>little house,</i>	οἶκος <i>house,</i>
Σωκρατ-ίδιο-ν <i>dear little Sokrates,</i>	Σωκράτης (-εσ-) <i>Sokrates,</i>
εἰδ-ύλλιο-ν <i>little picture, idyl,</i>	εἶδος (εἶδεσ-) <i>form.</i>

- 432** Words denoting a *place* are made with the suffixes -ιο, -ειο, -τηριο, -ων, often with some change at the end of the stem.

a. Suffix -ιο, -ειο, nom. -ιον, -ειον, neut. :

μυροπώλ-ιο-ν <i>perfumer's shop,</i>	μυροπώλης <i>perfume-seller,</i>
κουρείο-ν (27) <i>barber's shop,</i>	κουρεύ-ς <i>barber,</i>
μουσ-εῖο-ν <i>place of the muses,</i>	μουσα <i>muse.</i>

In other instances the force of the ending is vague :

ἄγγεῖο-ν (for ἄγγεσ-ιον) <i>dish,</i>	ἄγγος (ἄγγεσ-) <i>dish, vessel,</i>
<i>vessel,</i>	
σημεῖο-ν <i>sign, note,</i>	σῆμα (σηματ-) <i>mark.</i>

b. Suffix -τηριο, nom. -τηριον, neut., apparently made by adding -ιο to nouns in -τηρ (405), which were later crowded out by the forms in -της :

δικασ-τήρ-ιο-ν <i>court</i> ,	(δικαστήρ) δικαστής <i>judge</i> ,
βουλευ-τήρ-ιο-ν <i>council-hall</i> ,	(βουλευτήρ) βουλευτής <i>coun-</i> <i>cilor</i> ,
δεσμω-τήρ-ιο-ν <i>prison</i> ,	δεσμός <i>bond</i> .

Probably in some cases the starting-point was the verb, without thought of an intervening noun :

ἐργασ-τήριο-ν <i>workshop</i> ,	ἐργάζομαι (ἐργαδ-) <i>work</i> .
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c. Suffix -ων, nom. -ών, masc., with loss of a final stem-vowel :

ἀμπελ-ών <i>vineyard</i> ,	ἄμπελος <i>vine</i> ,
παρθεν-ών <i>maiden's room</i> ,	παρθένο-ς <i>maiden</i> ,
ἄνδρ-ών <i>men's hall</i> ,	ἄνθρω (ἄνδρ-) <i>man</i> .

Some of these are enlarged by the ending -ιτιδ, nom. -ίτις, fem. :

ἄνδρων-ίτις <i>men's quarters</i> ,	γυναικων-ίτις <i>women's quarters</i> .
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**433** Nouns denoting *descent* (*patronymics*) are made from names of persons by adding -δᾱ or -ιδᾱ, nom. -δης or -ίδης, masc., and -δ or -ιδ, nom. -(ά)ς or -ίς, fem., sometimes with changes at the end of the stem.

a. Βορέα-δης, fem. Βορέά-ς, <i>son (daughter) of Βορέᾱ-ς</i> ,	Αἰνέα-δης	Αἰνέας (Αἰνείας).
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Nouns of this type caused -άδης and -άς to be taken as endings for making other names :

Θεστι-άδης, Θεστι-άς (-αδ-),	Θέστιο-ς,
Ἀσκληπι-άδης,	Ἀσκληπίο-ς.

Names of this type caused -ιάδης to be taken as an ending to form other nouns :

Τελαμων-ιάδης,	Τελαμών.
b. Κεκροπ-ίδης, fem. Κεκροπ-ίς,	Κέκροψ (Κεκροπ-),
Κρον-ίδης,	Κρόνο-ς,
Δανα-ίδης, fem. Δανα-ίς (-ιδ),	Δάναο-ς.

c. Many such words were ordinary proper names, not denoting descent : Εὐρύπιδης, Βακχυλίδης, Ἀριστείδης.

d. These endings were probably at first less definite in meaning, like *-io* (424), and that more general force appears in some words, especially in poetry.

- 434 Nouns (and adjectives) that mark a person as *belonging to some people or city (gentiles)* are made with the suffixes *-ευ, -τᾱ, -ιδ, -τιδ*. These are but special uses under headings already given.

a. Suffix *-ευ* (cp. 430 a), fem. *-ιδ* (cp. 433 b and d) :

Μεγαρ-εύς, fem. Μεγαρ-ίς (-ιδ-), <i>Megarian</i> ,	Μέγαρα (neut. pl.),
Εὐβο-εύ-ς, fem. Εὐβο-ίς (-ιδ-) of <i>Euboea</i> ,	Εὐβοια,
Κηφῖσι-εύς of the <i>Kephisian deme</i> ,	Κηφισία.

b. Suffix *-τᾱ*, fem. *-τιδ* (cp. 430 b) :

Αἰγινή-της, fem. Αἰγινή-τις of <i>Aigina</i> ,	Αἶγινα,
Συβαρί-της, fem. Συβαρί-τις <i>Sybarite</i> ,	Σύβαρι-ς,
Ἑπειρώ-της, fem. Ἑπειρώ-τις <i>Epirote</i> ,	Ἑπειρο-ς.

In several the ending seems to be *-ώτης, -ώτις* :

Σικελι-ώτης, fem. Σικελι-ώτις, <i>Sicilian</i> ,	Σικελία.
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## II. COMPOSITION

- 435 Compound words are analyzed by dividing into two members only ; if either member is itself a compound, that is treated in the same way, and so on.

a. A few particles or adverbs are mere groups of three or more separate words, which might have been printed separately with no great change of meaning. Such are *τοι-γαρ-οὖν, κατ-αντι-πέρᾱς*. These are not included here.

- 436 The second member alone of a compound carries the inflection, as verb, noun, or adjective. The first member is an uninflected word—as a preposition, or the adverb *εἶ*, or the inseparable *ἀ(ν)-* or *δυσ-* (441, 444)—or is used in the stem-form.



a. In the pronoun *ὅστις* both parts are declined (220).

b. In a few words the first member is a noun in some case-form : *νεώσ-οικοι* *ship-houses*, *ναυσί-πορος* *passable by ships*, *ὁδοι-πόρος* *traveler* (*ὁδοι-* locative, 228), *ὄρει-βάτης* *walking on the mountain*, *Ἑλλήσ-ποντος* *Helle's sea, Hellespont*.

### Compound Verbs

437 Prepositions alone can stand as the first member of a compound verb ; the second member remains unchanged. The name preposition (*πρό-θεσις*) arose from this use.

For sound changes see 32, 42, 50, 52.

a. All prepositions were first adverbs, modifying the verb. When the connection with a verb became very close, the two were regarded as one word, a compound ; but the older use was also retained. Especially in poetry a preposition may be written separately (*tnesis*, *τμήσις* *cutting*) as an adverb, which in prose would be joined to the verb. (Cp. English *set off* and *offset*, *trodden down* and *downtrodden*. The older use is still very common with English prepositions.)

b. Note applications of 435. Thus *συν-αβαίνω* *go up with*, a compound of *σύν* and *ἀναβαίνω*, which is a compound of *ἀνά* and *βαίνω*.

438 a. Not every verb that begins with a preposition is a compound ; it may be a denominative (415-423) from a compound noun or adjective. Thus *ὑποπτεύω* *suspect* is from the compound *ὑπ-οπτος*, but is not itself a compound.

b. So, too, other denominative verbs from compounds are not themselves compounds. Thus *ναυμαχέω* *fight by sea* is from *ναυ-μάχος* (446 a), but is not itself a compound of *ναῦς* and a verb (437) ;

εὐτυχέω is from εὐτυχής (447), but is not itself a compound of εὖ and a verb.

*Compound Nouns and Adjectives*

439 The first member of a noun or adjective may be a preposition or adverb (440, 441), a verb-stem (442), or the stem of a noun or adjective (443). The second member is the stem of a noun, adjective, or verb, with the changes or additions that were felt to be natural for declension.

a. The accent is generally recessive, but there are many exceptions; the most easily classified will be mentioned.

440 a. A preposition may be prefixt simply as an adverb to some nouns and adjectives, with no further change than with verbs (437) :

ἀν-οδος <i>way or march up,</i>	ἀνά, ὁδός,
ἀπό-στασις <i>standing off, revolt,</i>	ἀπό, στάσις,
ἐπι-βουλή <i>a plan against,</i>	ἐπί, βουλή,
σύμ-πᾶς <i>all together,</i>	σύν, πᾶς,
συν-αίτιος <i>jointly causing,</i>	σύν, αἷτιος.

b. Different from these are nouns derived from compound verbs and adjectives :

σύνθημα <i>watchword</i> (407),	from συν-τίθημι,
προθυμία <i>eagerness</i> (429 b),	πρό-θύμος (447 b),
ἀποικία <i>colony</i> (429 b),	ἀπο-οικος (448).

But in some cases either method may have been followed.

441 The adverbs πᾶν *altogether*, εὖ *well*, also the inseparables ἀ(ν)- *not* and δυσ- *ill*, are prefixt in like manner to a few adjectives, and the last three to many verbals in -τος :

πάν-σοφος <i>exceedingly wise,</i>	σοφός <i>wise,</i>
παν-τλήμων <i>all-enduring, wretched,</i>	τλήμων <i>wretched,</i>
εὐ-δόκιμος <i>well-approved, glorious,</i>	δόκιμος <i>approved,</i>
ἄ-δόκιμος <i>un-approved, in-glorious,</i>	
ἄ-δύνατος <i>un-able, im-possible,</i>	δυνατός <i>able, possible,</i>
δυσ-τάλας <i>in hard misery,</i>	τάλας <i>wretched,</i>
εὖ-τακτος <i>well-arranged,</i>	τακτός <i>arranged,</i>
ἄ-τακτος <i>un-arranged,</i>	
δυσ-πόρευτος <i>hardly passable,</i>	πορευτός <i>passable.</i>

a. But these simple compounds must not be confused with those described in 447, which have the same first member in a different relation to the second (444).

442 A verb-stem stands in some adjectives and nouns as the first member—either the stem simply, or with an added vowel, or with added -σι (-σ before a vowel). The second member is thought of as object (accusative, genitive, or dative) of the first. Cp. English *break-neck, tell-tale, loose-strife*.

ἀρχι-τέκτων <i>master-builder,</i>	ἄρχω <i>rule, τέκτων builder,</i>
φερ-έγγυος <i>bringing surety,</i>	φέρω <i>bring, ἐγγύη surety,</i>
<i>capable,</i>	
λιπ-ο-ταξία <i>desertion (leaving</i>	λείπω (λιπ-) <i>leave, τάξις</i>
<i>the ranks),</i>	<i>rank,</i>
λῦ-σι-τελής <i>paying charges,</i>	λύω <i>loose, τέλος charge,</i>
<i>profitable,</i>	
πειθ-αρχος <i>obedient to command,</i>	πείθομαι <i>obey, ἀρχή rule,</i>
μῖσ-ό-δημος <i>hating the people,</i>	μίσέ-ω <i>hate, δῆμος people,</i>
φιλ-άνθρωπος <i>loving man,</i>	φιλέω <i>love, ἄνθρωπος man.</i>

The last two perhaps belong rather under 449.

a. The syllables ἀρχ-, ἀρχε-, ἀρχι-, came to be a mere prefix meaning *leader, first*, Eng. *arch-, archi-*.

443 A noun or adjective as the first member appears as a bare stem, and this may suffer various changes.

a. The final vowel, or even more, may be lost or changed :

φύλ-αρχος <i>tribe-leader</i> ,	φύλή <i>tribe</i> ,
τριήρ-αρχος <i>captain of a trireme</i> ,	τριήρης <i>trireme</i> ,
στρατ-ηγός <i>army-leader</i> ,	στρατός <i>army</i> ,
ῥᾶ-θῆμος <i>of easy spirit, lazy</i> ,	ῥᾶ-διος <i>easy</i> ; the ending of derivation, -διος, is omitted.

b. Since o-stems were especially frequent in such compounds, they became a model to which other stems were often conformed. Hence o may replace a final ā or the suffix -εσ, or may be added to a consonantal stem :

λυρ-ο-ποιός <i>lyre-maker</i> ,	λύρᾱ <i>lyre</i> .
σκευ-ο-φόρος <i>baggage carrying</i> ,	st. σκευεσ- <i>baggage</i> .
μητρ-ό-πολις <i>mother-city</i> ,	st. μητ(ε)ρ- <i>mother</i> .

c. Contractions may occur :

κακοῦργος (Epic κακο[F]έργος) <i>evil-doer</i> .
παν-οὔργος <i>doing anything and everything, scoundrel</i> —perhaps made on the analogy of κακοῦργος.
τίμωρός (for τίμα-φόρος) <i>upholding honor</i> .

444 Certain elements enter as the first member into many compounds, in which they have the force of an adverb or an adjective, as the second member may require. These are (cp. 441) :

εἶ <i>well</i> , in composition <i>well, easily</i> , or <i>good</i> ,
δυσ- (inseparable), <i>ill, with difficulty</i> , or <i>bad</i> ,
ἀ(ν)- negative (inseparable), <i>not</i> , or <i>no</i> ,
ἡμι- (inseparable), Lat. <i>semi-</i> , <i>half</i> .

With these may be put καλλι-, which is not used separately, but in many compounds takes the place of καλός or καλῶς.

a. In ἀ-κόλουθος *accompanying, following* (κέλευθος *path*), and ᾄ-θροος or ἄθροος *thronging, together* (θρόος *noise of a*

*crowd*) the first element is ἀ- copulative (for σα-) related to ἄμα and ὁμο- *together*.

**445** *In meaning*, when the first member represents a noun or adjective, the relation between the two parts may vary greatly, and is gathered from their separate meanings; especially the poets make combinations very freely. (Even greater freedom is usual in English.) But certain classes are large, and these it is convenient to name.

**a. Determinative Compounds.**—The first member makes more specific (*determines*) the meaning of the second; the whole denotes a particular case of what the second part denotes alone—e. g., *school-boys* are one class of *boys*, *well-made* is *made* in a particular way (446).

**b. Possessive Compounds.**—These are adjectives, being noun-compounds of the determinative class, but with the idea of *possession* understood. Thus *yellow-throat* does not mean a *yellow throat*, but a bird *having a yellow throat*; the idea of *having* is not expressed, but from frequent use is understood. In English many of these end in *-ed*, on the model of participles: *bald-headed*, *warm-hearted*, *sword-shaped* (447).

**c. Prepositional-Phrase Compounds.**—A phrase consisting of a preposition and its object is made a single word, with the force, and in Greek the inflection, of an adjective (which like other adjectives may become a noun). Thus *out-door* sports are played *out of doors*, an *under-ground* passage is *sub-terranean* (448).

**446 Determinative Compounds (445 a)** are of two classes, not always distinguishable.

a. *Dependent Compounds* : the first member is a noun that may be regarded as modifying the second, as if dependent on it in some case-relation :

στρατ-ηγός *leader of an army*,  
 λοχ-ᾱγός *leader of a company*,  
 λογο-γράφος *speech-writer*,  
 ναυ-μάχος *fighting with ships*,  
 στρατό-πέδον *camp*,  
 λογο-ποιός *speech-maker, inventor of*  
*tales*,  
 χειρ-ο-ποίητος *hand-made*,  
 ὕδρ-ο-φόρος *water-carrier*,  
 αὐτό-ματος *self-impelled*,  
 τριήρης *triply-fitted*,

στρατό-ς, -ηγός (ἄγω),  
 λόχος, -ᾱγός (ἄγω),  
 λόγος, γράφος (γράφω),  
 ναῦς, -μάχος (μάχομαι),  
 στρατοῦ πέδον,  
 λόγους ποιῶν,  
 χερσὶ ποιητός,  
 ὕδωρ, -φόρος (φέρω),  
 αὐτός, root μα-,  
 τρεῖς, ἀραρίσκω.

b. *Descriptive Compounds* : the first member is an adjective modifying a noun as the second, or is an adverb modifying an adjective or participle as the second. (Cp. English *blue-bird* and *new-born*.) Descriptive compounds are fewer than dependents.

μόν-αρχος *sole ruler*,  
 μεσ-ημβριά (49) *mid-day*,  
 ἀκρ-ό-πολις *upper city, citadel*,  
 ψευδ-ο-μαρτυρία *false witness*,  
 ἡμί-ονος *half-ass, mule*,  
 ἡμί-βρωτος *half-eaten*,  
 εὖ-δηλος *quite clear*,  
 περί-εργος *over-active*,

μόνος, ἀρχός,  
 μέση ἡμέρᾱ,  
 ἄκρᾱ πόλις,  
 ψευδῆς μαρτυρίᾱ,  
 ἡμι- (444), ὄνος,  
 βιβρώσκω *eat*,  
 εὖ, δῆλος,  
 περί, -εργος (root ἐργ-).

e. Many determinatives have as latter member a word that does not occur separately, or not in that sense (410) ; in some cases the lack is accidental. Thus ἀρχός, ἄγός (ἄ), ἀγωγός are

found separately, but not -ηγος, -γραφος, -μαχος, -ποιος; while φόρος, δόμος, δρόμος are used, but not in the sense in which they form many compounds.

d. Determinatives of the *o*-declension, if the second part is active, accent the penult if that is short, otherwise the ultima: λιθο-βόλος *stone-throwing*, ναυ-μάχος, λογο-ποιός. (But not compounds in -αρχος and -οχος, which have recessive accent; and other exceptions occur.)

**447 Possessive Compounds (445 b).**—In these the idea of *having* is added in thought to a determinative; in a few the added idea is rather that of *being*:

τρί-πους *having three feet, three-footed*,  
 πολυ-άνθρωπος *having many men, populous*,  
 δύσ-πορος *having a hard passage*,  
 εὖ-νους *well-minded, kindly*,  
 εὖ-τυχής *having good fortune, fortunate*,  
 ὁμο-τράπεζος *having the same table, table-companion*,  
 ὁμό-λογος *having common speech or ratio, agreeing, homologous*.

ὁμο- appears only in composition; but cp. the adv. ὁμοῦ, adj. ὅμοιος.

θεο-ειδής *having a god's appearance, godlike* (εἶδος).

From -ειδής, contracting with a preceding vowel, was formed the derivative ending -ώδης, and English -oid.

a. Many compounds of this class begin with ἀ(ν)- negative, which may be either a *not*, denying the idea of possession, or a *no* modifying the noun:

ἀ-πορος *not having a passage, or having no passage*,  
 ἀ-τίμος *without honor, disfranchised*.

b. Prepositions often have an adjectival force in such compounds (cp. 440 a):

πρό-θῦμος *having a forward spirit, eager* (θῦμός),  
 ἀμφί-θυρος *having a door on both sides, double-doored* (θύρᾱ),  
 μέτ-οικος *having one's dwelling with, resident alien* (οἶκος),

ἐν-θεος *having a god within, inspired,*  
 ἐφ-εδρος *having a by-seat (one who has drawn a "bye"),*  
 παρά-εδρος *having a seat beside, assessor.*

**448 Prepositional-Phrase Compounds (444 c).—**These consist of a preposition and its noun, with the idea of *being* added:

παρά-δοξος <i>contrary to opinion, unexpected,</i>	παρὰ δόξαν,
παρά-νομος <i>against the law, illegal,</i>	παρὰ νόμον,
παρα-θαλάττιος <i>beside the sea,</i>	παρὰ θάλατταν,
ἐμ-πορος <i>on a journey, traveler, importer,</i>	ἐν πόρῳ,
ἐν-θύμιος <i>in the heart or mind,</i>	ἐν θῦμῳ,
ἐφ-όδιος <i>for a journey,</i>	ἐφ' ὁδῷ or ὁδόν,
ἐφ-ήμερος <i>lasting for a day,</i>	ἐφ' ἡμέρᾳ,
ἐπί-χειρον <i>something on the hand, wages,</i>	ἐπὶ χειρί,
προ-άστιος <i>suburban,</i>	πρὸ ἄσπεως,
ἐμ-μελής <i>in tune,</i>	ἐν μέλει,
πλημ-μελής <i>out of tune,</i>	πλὴν ( <i>beyond</i> ) μέλους,
ἐκ-τοπος <i>out of place, strange,</i>	ἐκ τόπου,
ἀπό-δημος <i>out of the country,</i>	ἀπὸ δήμου,
ὑπ-εὐθύνος <i>subject to accounting,</i>	ὑπ' εὐθύναις.

a. From the phrase ἐκ ποδῶν was made the adverb ἐκποδῶν *out of the way*. On this model was formed the opposite ἐμποδῶν *in the way*; from this was formed the adjective ἐμπόδιος and the verb ἐμποδίζω (418). In like manner from the phrase διὰ χειρῶν *through or in the hands*, is made the verb διαχειρίζω *have in hand, manage*.

**449** Instead of a preposition the first member is sometimes a verbal adjective governing a noun as the second member, the whole being an adjective:

ἀξιό-λογος <i>worth mentioning,</i>	ἄξιος λόγου,
ἀξιό-χρεως <i>good for the obligation, sufficient,</i>	ἄξιος χρέους,



ἰσό-θεος *equal to a god, godlike,*  
φιλο-κίνδυνος *fond of danger,*

ἴσος θεῶ,  
φίλος κινδύνου.

a. These are much like the verb-object compounds in 442; they are also like dependent compounds (446 a), in that one member depends on the other. But they are perhaps more like prepositional-phrase compounds (448); in both classes a familiar phrase, in which the first word governs the second, has received the inflection of an adjective.

### III. SYNTAX

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**450** Syntax (*σύνταξις* *arranging together*) treats of the use of words in combination, usually in sentences, which may be simple, compound, or complex.

For undeveloped and incomplete sentences see **490–493**.

#### I. SIMPLE SENTENCES

**451** A simple sentence consists of one finite verb, with or without other words.

According to the mode of the verb we distinguish Indicative, Subjunctive, Optative, and Imperative sentences. Some forms of Negative and Incomplete sentences will also be treated separately.

#### INDICATIVE SENTENCES

**452** The Indicative presents the action or state as real, in assertions, denials, exclamations, and questions. (But see **461 c**, **467 c**.)

**453** The tenses are used nearly as in English, but not altogether so; and their force (like that of all words and forms) is affected by the general meaning of the verb, by the context, or by other circumstances. The leading types are illustrated in **454–470**; those in which Greek agrees with English are

treated briefly, more prominence being given to those in which the two languages differ.

#### 454 Present Indicative.

a. Οὐδείς ἐτι ἡμῖν μάχεται *no one fights with us any longer*. AN. II. 1, 4.

b. Κῦρον μεταπέμπεται *Cyrus he sends for*. AN. I. 1, 2. (*Historical Present*.)

c. Τί ἐξελαύνετε ἡμᾶς; *why are you driving (trying to drive) us out?* H. II. 4, 20. (*Present of Endeavor*.)

d. Ἀλγὼ πάλαι *I have long been sorrowing*. S. P. 806. (*Inclusive Present*, of an action begun in the past and still continuing—generally with an expression of time. English commonly uses the progressive perfect, as above.)

e. Οἱ φρονούντες εὖ κρατοῦσι πανταχοῦ *they that have judgment everywhere prevail*. S. AI. 1252. (*Universal or Generalized Present*.)

f. The present of ἤκω *am come* and οἶχομαι *am gone* may usually be translated by the perfect, *have come*, etc. Sometimes also νικῶ *am victorious*, and some others.

#### 455 Future Indicative.

a. Σπονδὰς ἢ πόλεμον ἀπαγγελῶ; *shall I report a truce or war?* AN. II. 1, 23. λήψεται μισθὸν τάλαντον *he shall receive a talent as reward*. AN. II. 2, 20. σὺν τούτοις μαχούμεθα *with these we will fight*. AN. II. 1, 12. οὐκ εὐθὺς ἀφήσω αὐτόν *I shall not let him go at once*. AP. 29 e.

b. In the second person, with οὐ, a question in the future may become a lively request or command:

Οὔκουν ἐρεῖς ποτε; *speak out! (won't you ever speak?)* S. AN. 244.

For οὐ μή with the fut. see 489 b.

#### 456 Perfect Indicative.

a. Ἀπολελοίπασιν ἡμᾶς *they have left us*. AN. I. 4, 8. ἀκηκράτε, ἑώρακάτε, πεπόνθατε *you have heard, have seen, have suffered*. L. 12, 100.

b. A completed act may result in a continued state, and some perfects are best rendered by an English present :

ἐγνωνκα γάρ *yes, I know him (have recognized, Lat. novi)*.  
S. OT. 1117.

Among the most frequent of these perfects are

ἔστηκα (*have become set*), *stand* (363),  
τέθνηκα (*have died*), *am dead*,  
βέβηκα (*have placed my feet firmly*), *stand firm*,  
πέφυκα (*have grown, been born*), *am*,  
κέκτημαι (*have acquired*), *possess*,  
μέμνημαι (*have become mindful*), *remember*,  
ὄλωλα (*have gone to ruin*), *am ruined*,  
πέποιθα (*have believed*), *trust*.

c. With the above belong some perfects that show little or no trace of a perfect meaning. Such are

ἔοικα *am like*, ἔοικε *it is likely*,  
εἴωθα *am accustomed*,  
δέδοικα, δέδια *fear*, and in poetry many others, δέδορκα *see*  
(δέρκομαι) being especially common :

Σὺν καὶ δέδορκας κοῦ βλέπεις *thou hast sight and seest not*.  
S. OT. 413.

d. In compound perfects (as in English) the form of εἰμι (or ἔχω in the sense of εἰμι) expresses a continued state, the participle a completed act ; but in use there is often no clear distinction between these compound forms and simple forms.

**457** The Pluperfect transfers the present force of the perfect to past time :

Οἰνὸν ἐτετείχιστο *Oinoë was (already) fortified*. T. II. 18.  
εἰστήκη *I was standing*. τότε δ' ἀφειστήκεσαν *but at that time they had revolted*. AN. I. 1, 6. προειστήκει τοῦ ξενικοῦ  
*he was in command of the mercenary force*. AN. I. 2, 1.

a. For the pluperfect with ἄν see 469.

**458** The Future Perfect denotes an act to be completed in the future, or (often) a future state :

Εὐθὺς Ἀριαῖος ἀφυστήξει, ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται. *Ariaios will at once withdraw, so that not a friend will be left us.* AN. II. 4, 5. δίκαια πεπονθὼς ἐγὼ ἔσομαι ὑφ' ὑμῶν. *I shall have received justice at your hands.* AP. 41 e.

- 459 The Imperfect generally presents the action either as continuing or as repeated in the past :

Στράτευμα συνελέγετο *an army was being collected.* AN. I. 1, 9. πολλὰς προφάσεις ἡύρισκεν *he kept finding many pretexts.* AN. II. 3, 21. τὰυτα τοῖς φίλοις διεδίδου *these he used to distribute to his friends.* AN. I. 9, 22. τὰυτα πράξας ἐκέρδαινον μὲν οὐδὲν, ἑμαυτὸν δ' εἰς κίνδυνον καθίστην *in doing that (assuming that I did it) I was gaining nothing and was bringing myself into danger.* L. 7, 32.

a. To be continually or repeatedly engaged in an action may imply endeavor, without success (cp. 454 c) :

Κλέαρχος τοὺς στρατιώτῃς ἐβιάζετο ἰέναι, οἱ δ' αὐτὸν ἔβαλλον. *Klearchos tried to force the soldiers to go ; but they threw stones at him (as often as he tried).* AN. I. 3, 1.

- 460 The Imperfects χρῆν or ἐχρῆν, ἔδει, προσῆκε, εἰκὸς ἦν, and the like, state an obligation or propriety in past time. Often the context implies that the obligation was not met—that something was not or is not as it should be.

Οὐδὲ θαμίξεις ἡμῖν καταβαίνων εἰς τὸν Πειραιᾶ. *χρῆν μέντοι you don't come down to us in Piræus at all often ; yet you ought to (i. e., it was your duty to come often, and you haven't been doing it).* P. R. 328 c. τί σιγᾶς ; οὐκ ἐχρῆν σιγᾶν *why silent ? thou shouldst not be silent (i. e., propriety required that you*

*speak out, and you have not spoken).* E. HIPPOCRATES. 297. ἀλλ' ἐχρῆν τι δρᾶν *you ought to have done something.* ARISTOTELIS. 568. ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι καὶ τὸ μὴ ποιῆσαι *why, yes, we should have done this and this, and not have done that.* D. 9, 68. τούσδε γὰρ μὴ ζῆν ἔδει *for these ought not to be alive.* S. P. 418. εἰκὸς ᾗν ὑμᾶς προορᾶσθαι αὐτά *the fitting thing was that you should foresee it (but you did not).* T. VI. 78. μένειν γὰρ ἐξ ᾗν *for it was in his power to stand his ground (he might have stood his ground).* D. 3, 17.

a. In these cases the obligation or propriety is thought of as existing in the past, perhaps before the act, and as real; the action or state resulting from failure to meet the obligation may be present, or may continue to the present, though beginning in the past. In some few cases where the Greek took this point of view, it seems to us as if ἄν were needed (461 c).

#### 461 The Imperfect with ἄν (666) presents the action

a. As occurring from time to time in the past, on occasion :

Ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἄν αὐτοὺς *taking up their poems, I would question them* (different poets, at one time and another). AP. 22 b. ἡ γὰν ἀκτοῦν ἄν *I used to be indignant* (whenever people spoke hardly of me). L. 7, 12.

b. As something that was to be expected or was probably true :

Τί ἄν φανερὸς γενόμενος ὑφ' ὑμῶν ἔπασχον; *what treatment was I likely to get from you in case of detection?* L. 7, 12. πρὸς ποῖον ἄν ἔπλει; *to what*

*man was he probably sailing? (can he have been sailing?)* S. P. 572. τότε ὁψὲ ἦν καὶ τὰς χεῖρας οὐκ ἂν καθεώρων *by that time it was late, and they would not be likely to see the hands (raised in voting).* H. I. 7, 7.

c. As something that would have been in the past, or would be now, in an imaginary case, known to be unreal (*Hypothetical Indicative*; cp. 467 c, 468, 469):

Τότε δ' αὐτὸ τὸ πρᾶγμα ἂν ἐκρίνετο ἐφ' αὐτοῦ *but in that case the matter would have been decided by itself.* D. 18, 224. κλύειν ἂν οὐδ' ἅπαξ ἐβουλόμην *I should not wish to hear it even once.* S. P. 1239.

These three uses are closely related; the third is by far the most frequent; the second and third can not always be distinguished. Only the context shows which meaning is intended, and whether (under c) past or present time is meant.

d. Ἐβουλόμην ἂν *I should wish*, with the infinitive, is the regular way of saying *I wish something were different*. Greek puts the suggestion of unreality with the leading verb, English puts it with the subordinate clause.

Ἐβουλόμην ἂν αὐτοὺς ἀληθῆ λέγειν· μετῇν γὰρ ἂν καὶ ἐμοὶ τούτου τάγαθου μέρος *I wish they were telling the truth; I too should have a share in that blessing.* L. 12, 22.

**462** The Aorist Indicative presents an action simply as past; it corresponds most often to the English simple past (or to the Latin historical perfect):

Ἐνταῦθ' ἔμεινεν *there he remained.* τῇ στρατιᾷ ἀπέδωκε μισθόν *he paid the army wages.* AN. I. 2, 12. ἦλθον, εἶδον, ἐνίκησα *veni, vidi, vici, I came, saw, conquered.* PLUT. Caes., 50.

- 463** Greek often prefers the aorist, stating something merely as a past occurrence, where English uses the pluperfect or the perfect :

Καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε *he (had) appointed him general also.* AN. I. 1, 2. πολλάκις ἐθαύμασα *I have often wondered.* M. I. 1, 1.

- 464** In verbs whose present denotes a continued state, the aorist often denotes the beginning of that state, or entrance into it (*Inceptive or Ingressive Aorist*) :

ἀσθενῶ <i>am ill,</i>	ἡσθένησα <i>fell sick,</i>
δακρύω <i>weep,</i>	ἐδάκρῦσα <i>burst into tears,</i>
βασιλεύω <i>am king,</i>	ἐβασίλευσα <i>became king,</i>
σιγῶ <i>am silent,</i>	ἐσίγησα <i>became silent.</i>

Especially common is ἔσχον *got, acquired*, from ἔχω *have*: οὐκ ἔσχε τὴν γνώμην *he did not adopt the view.* D. 18, 291. τότε δὲ προδεδωκέναι πάντας ἂν ἔσχευ αἰτίαν *in that case (Athens) would have got the blame of betraying all.* D. 18, 200. Ἱππιάς ἔσχε τὴν ἀρχήν *Hippias received the rule.* T. VI. 54.

a. This ingressive force extends to all the modes and to the participles.

- 465** General truths, commonly expressed by the universal present (**454 e**) are sometimes stated in the aorist (*Gnomic Aorist*, γνώμη *a proverb*) :

Τύχη τέχνην ὥρθωσεν, οὐ τέχνην τύχην *'Tis fortune gives success to art, not art to fortune.* MEN.

- 466** The distinctions between the simple aorist and the imperfect are sometimes subtle and elusive. Also any action may be looked upon as merely occurring or as continuing ; the choice of tense depends on the point of view. Hence both tenses occur together freely in the same narrative, often where Eng-



lish can not make the distinction without clumsiness. The beginner should watch the tenses carefully, and so gradually learn the distinction.

467 The Aorist with ἄν (666 ; cp. 461) presents the action

a. As occurring from time to time in the past, on occasion :

Ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν *picking out the right man, he would strike him* (i. e., he did this on various occasions). AN. II. 3, 11.

b. As something that was to be expected, or was probably true :

Ὁ θεᾷσάμενος πᾶς ἄν τις ἀνὴρ ἡράσθη δαῖος εἶναι *every man who saw it would get hot to be a warrior*. AR. R. 1022. πῶς ἂν ὁ μὴ παρὼν ἐγώ τι σ' ἡδίκησα *how was I, one who wasn't there, to do you any harm?* D. 37, 57. ἐπερρώσθη δ' ἄν τις ἐκείνο ἰδὼν *any one on seeing that would have been strengthened*. H. III. 4, 18. τούτου τίς ἂν σοι τάνδρὸς δρᾶν ἀμείνων γύρεθῃ ; *who could have been found better in action than this man?* (i. e., no one was likely to be found). S. AL. 119 f.

c. As something that would have occurred in an imaginary case, known to be unreal (*Hypothetical Indicative*) :

Ἐποίησαν μὲν οὐδὲν ἂν κακόν, μὴ παθεῖν δ' ἐφ' ὑλάξαντ' ἂν ἴσως *they would have done him no harm, but would perhaps have been on their guard against injury*. D. 9, 13. πρὶν γενέσθαι ἡπίστησεν ἄν τις ἀκούσας *before it happened, any one hearing of it would have refused to believe it*. T. VII. 28.

These three uses are closely related; the third is far the most common; the second and third can not always be distinguished.

**468 a.** The aorist with *ἄν* and the imperfect with *ἄν* referring to the past differ as do the simple aorist and imperfect (**459, 462, 466**); but the difference often disappears in good translation.

**b.** The hypothetical indicative (**461 c** and **467 c**) is very common in complex sentences, especially when the imaginary situation, known to be unreal, is described in an *εἰ* clause (**645, 649**).

**469** The Pluperfect with *ἄν* is used as a hypothetical indicative when the real situation would be stated in the perfect:

Ἐν τούτῳ τῷ τρόπῳ ἦσθα ἄν με τετιμωρούμενος *in that way you would have revenged yourself on me* (the fact being, οὐκ εἶ με τετιμωρούμενος).  
L. 7, 20.

**a.** The entire passage (L. 7, 20) illustrates the ease with which the different tenses may be combined in this use: Ἐμοὶ μὲν οὐδεμίαν ἄν ἀπολογίαν ὑπέλιπες, αὐτὸς δὲ . . . ἦσθα ἄν με τετιμωρούμενος, . . . οὐκ ἄν ἐδόκεις εἶναι σῦκοφάντης, . . . τότε ἄν πλείστον ἔλαβες *you would have left me no defense* (but you did leave me a defense, ὑπέλιπες), *you would have revenged yourself* (but you have not), *you would not now seem to be malicious* (but you do seem so, δοκεῖς εἶναι σῦκοφάντης), *you would have got most money* (but οὐκ ἔλαβες).

**470 a.** A past tense of the Indicative with *εἴθε* or *εἰ γάρ* (Lat. *utinam*) expresses a hopeless and unattainable wish—that something had been that was not, or that something were now that is not. (Cp. **476**.)

With the imperfect, one wishes continuance; the

fact wished away is generally present. With the aorist, one wishes attainment; the fact wished away is generally past.

Εἰ γὰρ τοσαύτην δύναμιν εἶχον *O that I had (οὐκ ἔχω) so much power!* E. AL. 1072. εἴθ' ἦν Ὀρέστης πλησίον *would that Orestes were near* (he is not). E. EL. 282. εἴθε σοι τότε συνεγενόμην *would that I had met you then* (I did not). M. I. 2, 46. εἴθε σε μήποτ' εἰδόμην *O that I had never seen thee* (as I did). S. OT. 1217.

b. ὦφελον *owed, ought*, with the infinitive, and with or without εἴθε or εἰ γάρ, has the same force; with the present infinitive it corresponds to the imperfect, with the aorist infinitive it corresponds to the aorist:

Ἄλλ' ὦφελε Κῦρος ζῆν *Cyrus ought to be alive, ah! that Cyrus were living!* AN. II. 1, 4. μήποτ' ὦφελον λιπεῖν τὴν Σκῦρον *O that I had never left Skyros*. S. P. 969.

## SUBJUNCTIVE SENTENCES

**471** The Subjunctive is used to ask what action, or whether some particular action, is likely, advisable, or desired. (*Dubitative*; negative μή.) Such questions are often exclamatory, calling for no answer.

a. In the first person:

Τί πάθω; *what shall I experience? what will happen to me?* (Frequent, in many shades of meaning.)  
ἀμπλάκω τοῦ σοῦ μόρου; *am I to fail of your fate?*

S. AN. 554. τί φῶμεν πρὸς ταῦτα; ἄλλο τι ἢ ὁμολογῶμεν; *what shall we say to this? anything else than to agree? (shall we not agree?)* CR. 52 d. τί δράσω; δεύτερον ληφθῶ κακός; *what shall I do? shall I be caught in wrong again?* S. P. 908. πῶς λιπόναι γένωμαι; *how can I desert the fleet?* A. AG. 222. μὴ ἀποκρίνωμαι, ἀλλ' ἕτερον εἶπω; *shall I make no reply, but say something else?* REP. 337 b. ἀλλὰ δὴ φυγῆς τιμήσωμαι; *shall I then propose the penalty of exile?* AP. 37 c. (Cp. τίς ἀντιτιμήσομαι; AP. 36 b, the fut. ind. in the same sense.)

b. In the third person :

Ποῖ τις οὖν φύγη; ποῖ μολὼν μενῶ; *whither shall one flee? where shall I go and abide?* S. AI. 403 f. εἴτα ταῦτ' οὗτοι πεισθῶσιν ὑπὲρ αὐτῶν σε ποιεῖν; *this, then, are these people to believe you are doing for them?* D. 22, 64.

**472** The Subjunctive may present the action as proposed, desired, or urged. (*Hortative*, in the first person; negative μή.)

ὦ παῖδες, ἰστώμεσθα *my children, let us rise.* S. OT. 147. δεῦρο ἐξαναστῶμεν εἰς τὴν αὐλὴν καὶ περιόντες αὐτοῦ διατρίψωμεν, εἴτα ἴωμεν *let us rise, go out here into the court, and pass the time walking about there (until daylight); then let us go.* PR. 311 a. φέρ' ἐπ' αὐτὴν ἴω *let me go to her! (I want to go to her!)* AR. R. 291. φέρε δὴ καὶ τὰς μαρτυ-

*ρίας ἀναγνῶ come, now, let me also read the testimony (I will now read).* D. 18, 267.

Once in the second person, S. P. 300.

The first person sing. is often introduced by *φέρε*.

**473** The Subjunctive with *μή* presents the action as not desired, as unadvisable, or as forbidden. (*Prohibitive*.)

a. In the first person (not to be separated from the hortative subjunctive, **472**):

*Μὴ ἀναμένωμεν ἄλλους let us not wait for others.* AN. III. 1, 24. *μὴ δῆτ' ἀδικηθῶ let me not be wronged* (in entreaty; cp. b). S. OK. 174.

b. In the second person (aorist only):

*Μὴ λίπῃς μ' οὕτως μόνον leave me not thus alone.* S. P. 470.

c. In the third person (aorist only):

*Μηδεὶς εἴπῃ let no one say.* D. 9, 16. *μηδενὶ τοῦτο παρὰστυῇ let this occur to no one.* L. 12, 62.

**474** The Subjunctive with *μή* sometimes expresses what one fears and desires to avert; with *μὴ οὐ*, what one fears will not be. This is a variety of the preceding (**473**), the starting-point of more common uses (see **609, 610**):

*Μὴ σοὺς διαφθείρῃ γάμους may she not spoil thy marriage* (i. e., *I fear she will*). E. AL. 315. *μὴ οὐ πείσῃς σοφούς you will not convince the wise, I fear.* E. TRO. 982.

a. This is also softened to a cautious assertion, or made a question:

*Μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν I fear it's rather rude to speak the truth.* GOR. 462 e. *ἀλλὰ μὴ οὐ τοῦτ' ἢ χαλεπὸν but I suspect that is not difficult.* AP. 39 a.

**475** The Tenses of the subjunctive do not refer to differences of time. The present denotes continuance or repetition; the aorist, simple occurrence or attainment; the perfect (infrequent), denotes a completed act or a continued state. The distinction often disappears in translating, but is not to be overlooked.

a. The *time* of independent subjunctives is regularly future; see examples in **471–474**. In Homer the subjunctive is often very like the future indicative in meaning, often also the same in form.

#### OPTATIVE SENTENCES

**476** The Optative (without ἄν) expresses a wish that something may be, in the future. (Negative μή.) This use has given the name to the mode.

Εὖ ξυνεῖεν εἰσαεὶ θεοί *the gods forever graciously abide with you!* S. OT. 275. οὐτῶ νικῆσαι μί τ' ἐγὼ καὶ νομιζοίμην σοφός *so may I win the victory and be (ever) deemed wise.* AR. N. 520. ὄλοιο *may you die! (a curse on you!).* μηδεὶς ταῦτ' ὑμῶν ἐπινεύσειεν *may none of you consent to this.* D. 18, 324.

**477** Such a sentence may be introduced by εἴθε or εἰ γάρ, in poetry by εἰ alone (cp. **470**):

Εἴθε μήποτε γνοίης ὃς εἶ *mayst thou never learn who thou art.* S. OT. 1068. εἰ γὰρ ἐν τούτῳ εἴη *may it only depend on that!* PR. 310 d.

**478** Rarely the poets use the optative without ἄν as a hypothetical optative (**479, 482**).

- 479** The Optative with ἄν (666) expresses what would be in a supposed case, or in any case likely to occur. (*Hypothetical Optative*; cp. the hypothetical indicative, 461, 467.)

The time is not defined, except by the context, but is commonly future, often present, rarely past. Often the statement or question is universal as regards time, applying to past, present, and future alike:

Ἐγὼ δὲ κνοοίην ἄν εἰς τὰ πλοῖα ἐμβαίνειν *I should hesitate myself to go aboard the boats.* AN. I. 3, 17. ἔνθα πολλὴν σωφροσύνην καταμάθοι ἄν τις *there one would learn (at any time) much self-control.* AN. I. 9, 3. πρὸς βῖαν δ' οὐκ ἄν λάβοις *and by force you would never take him.* S. P. 103. οὐδὲ μὲν γὰρ οὐδὲν ἄν βλάψειεν· οὐδὲ γὰρ ἄν δύναιτο *for he would not injure me a particle; he would not even be able to (in any circumstances).* AP. 30 c.

- 480** What is not really doubted may, from caution or from courtesy, be treated as not yet certain; hence a wide range of meaning. *Might, could, may*, and even *must*, are often convenient in translating, but the Greek expression is not properly potential (cp. the last example in 479).

Οὐκοῦν πόροις ἄν τήνδε δωρεὰν ἐμοί; *would you then grant me this gift?* A. PB. 643. (*Modest request.*)

Σὺ μὲν κομίζοις ἄν σεαυτόν *you may take yourself off.* S. AN. 444. (*Softened command.*)

Οὐκ ἄν μεθείμην τοῦ θρόνου *I would not yield the chair (in any case).* AR. R. 830. (*Determined refusal.*)

Πῶς ἂν ὀλοίμην; *how should I find death?* O that I might die! E. AL. 864. (*Passionate wish.*)

Ποῦ δὴτ' ἂν εἶεν οἱ ξένοι; *where may the strangers be?* S. EL. 1450. (*Polite question, of a present fact.*)

Οὔτοι δὲ τάχ' ἂν μείζω τινὰ σοφίᾳ σοφοὶ εἶεν *but these men would be (are perhaps) wise in some greater wisdom.* AP. 20 d. (*Assumed uncertainty, of a present fact.*)

Βουλοίμην ἂν *I should like* is a frequent formula, a softened expression of wish.

- 481** The circumstances to which the statement (or question) of the optative applies may not need mention, or may be suggested by an expression of time, place, manner, or may be more fully expressed by a participle, infinitive, or subordinate clause. Relative clauses and εἰ clauses (614 ff., 645 ff.) are often used for this purpose. This applies also to the hypothetical indicative (461, 467).

Thus in ἔνθα πολλὴν σωφροσύνην καταμάθοι ἂν τις (under 479) ἔνθα (with the context) means *at court*. The interrogatives πῶς, ποῦ, τίς ask *what* the circumstances are. τότε *then* and δικαίως *justly* have a similar office. In θαυμάζοιμ' ἂν εἰ οἶσθα *I should be surprised if you know* (PR. 312 c), εἰ οἶσθα describes the supposed case. In δύναι' ἂν εἰ βούλοιο *you could, should you so will* (E. B. 947), εἰ βούλοιο describes the supposed case. In τότε δ' αὐτὸ τὸ πρᾶγμα ἂν ἐκρίνετο ἐφ' αὐτοῦ (461 c), τότε sums up in a word the preceding description of the imagined circumstances.

- 482** In poetry the optative without ἂν is sometimes hypothetical:

Τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασίᾳ κατὰσχοι; *what human trespass would constrain thy power, O Zeus?* S. AN. 605.



- 483** The Tenses of the optative do not refer to time ; they differ as do those of the subjunctive (475). The future optative is not used in simple sentences.

## IMPERATIVE SENTENCES

- 484** The Imperative presents an act as willed. It has many shades of meaning, as of command, prohibition, request, wish, supposition, assent, submission. (Negative μή.)

The tenses differ as in the subjunctive and optative (475, 483).

Ἄλλά νιν κομίζετ' εἴσω, δμῶες *but take her within, slaves.* S. AN. 578. χαῖρε, χαίρετε *rejoice, farewell.* θάρσει *have courage.* ἰόντων *let them go.* AN. I. 4, 8. μηδεὶς ὑμῶν λεγέτω *let no one of you speak.* AN. I. 3, 15. ἔστω *so be it.* In ἴτω ὡς τῷ θεῷ φίλον, the ὡς clause marks ἴτω as a humble acceptance of divine ordering—*let it go as God will.*

- 485** Imperative, subjunctive, and optative, in simple sentences, shade into one another in meaning, and are often found together.

A *prohibition* in the second or third person, if in the *present* tense, is always an imperative ; if in the *aorist* tense, it is nearly always a subjunctive.

Μήτ' ὀκνεῖτε μήτ' ἀφῆτ' ἔπος κακόν *neither be afraid nor let fly an evil word.* S. OK. 731. ταῦτά μοι πράξον, τέκνον, καὶ μὴ βράδυνε μηδ' ἐπιμνησθῆς ἔτι Τροίᾳς *do that for me, my son, delay no more, nor mention Troy again.* S. P. 1399 f. παῦε, μὴ λέξης πέρα *stop, speak no farther!* S. P. 1275. In AN. III. 2, 37, immediately after ἄλλως ἐχέτω *let it be otherwise*, there follow two optatives of wish, Χειρίσοφος ἡγοῖτο and δύο

στρατηγῷ ἐπιμελοίσθην, which are equally imperative in force, but perhaps more courteous in form.

#### NEGATIVE SENTENCES

**486** Οὐ, or a compound of οὐ, simply denies. Μή, or a compound of μή, presents the negation as *willed* (*desired, hoped, aimed at, assented to*, etc.), or as part of an *imagined* or *assumed case*. Hence μή is the regular negative in wishes (**470, 476**) and in subjunctive and imperative sentences (**471–474, 484**). For μή with the infinitive and participle see **564, 572, 579 a, 582 c**.

**a.** Μή with finite modes in simple sentences and principal clauses regularly expresses a *willed* negative of one shade or another. Both meanings are in so far one that both represent a negative as conceived, rather than as fact.

**487** After οὐ, alone or in composition, a compound of οὐ repeats and strengthens the negation;<sup>1</sup> so also a compound of μή following μή:

Οὐ πότε ἐρεῖ οὐδεὶς *no man shall ever say*. **AN.**  
**I. 3, 5.** μὴ φύγητε μηδ' αὖ μὴ *do not in any case flee*.  
**S. P. 789.**

**a.** If the second negative is simple, each has its separate force:

Καὶ οὐ γράφει μὲν ταῦτα τοῖς δ' ἔργοις οὐ ποιεῖ *and he does not merely write this and then not carry it out in deeds*. **D. 9, 27.** Here the first οὐ negatives the combination γράφει μὲν οὐ δὲ ποιεῖ, thus in a sense canceling the second οὐ.

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<sup>1</sup> In older English a similar doubling of the negative was common, and is still common among the uneducated, though not in good usage. Thus, from Shakspeare, "I can not go no further."—*As You Like It*, II, 4.

**488** Μή with the Indicative is used

a. Often in questions, intimating a hope of a negative answer; so also ἄρα μή and μὼν (for μὴ οὖν).

Μή τι νεώτερον ἀγγέλλεις; *no serious news, I hope?*

PR. 310 b. μὴ αὐτὸν οἶει φροντίσαι θανάτου; *you don't suppose he was anxious about death, do you?* AP. 28 d.

μὼν τί σε ἀδικεῖ; *he hasn't injured you, has he?*

PR. 310 d.

b. Sometimes in cautious statement of a present or past fact (cp. 474 and a), intimating a hope (perhaps ironical) that it is not true:

Ἄλλ' ἄρα μὴ οὐ τοιαύτην ὑπολαμβάνεις σου τὴν μάθησιν ἔσεσθαι *but perhaps you mean that your learning will be not like that.*

PR. 312 a.

c. In both these uses μή has essentially the same force as with finite modes in other simple sentences (486 a). This is plainest in the former, but still traceable in the latter; a *deprecatory* statement is made, most often in the interrogative tone (a), but sometimes without it (b). The μή is an expression of desire on the part of the speaker to negative the statement; but this desire may be merely assumed, or may be nothing more than surprise that the statement should be true.

**489** Idioms (of uncertain explanation).

a. Οὐ μή with the Subjunctive is a strong denial referring to the future:

Οὐ τι μὴ ληφθῶ δόλω *I shall not be caught by a trick.* A. S. 38. οὐ μὴ πίθηται *he will never yield.* S. P. 103.

οὐδεὶς μηκέτι μείνη τῶν πολέμων *not one of the enemy will stay any longer.* AN. IV.

8, 13. οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν *the king will no longer be able to catch us.* AN.

II. 2, 12.

b. Οὐ μὴ with the future indicative is sometimes a strong denial ; in the second person it may be a prohibition :

Οὐ σοὶ μὴ μεθέψομαι ποτε *I will never follow thee.* S. E. 1052. οὐ μὴ λαλήσεις *don't keep chattering.* AR. N. 505.

#### UNDEVELOPED AND INCOMPLETE SENTENCES

**490** Some expressions are not fully developed sentences, with a subject and predicate. Language begins with simpler forms, sometimes not even distinguishing parts of speech, as is clearly seen in children beginning to talk.<sup>1</sup> Such primitive forms remain in use, in all languages, especially in lively conversation and in poetry.<sup>2</sup> They are less formal, more natural for expressing emotion and simple thought. They are found in all stages of development, from the simple interjection to phrases of some length, with verbal forms, and even a subject.

**491** Such are

a. Interjections :

ὦ, αἰ, αἰαί, φέυ, ἰού, ἰώ *oh, ah, alas, ha, ho, etc.*

b. Exclamations without a verb :

Δεῦρο *this way! here!* μηδὲν ἄγαν *nothing too far!* ἰώ μοί μοι δύστηνος *ah me unhappy!* Ζεὺς Σωτήρ καὶ νίκη *Zeus the Savior and victory!* AN. I. 8, 16. ὦ μαρὸν ἦθος καὶ γυναῖκός ὕστερον *O vile nature, subject to a woman!* S. AN. 746.

c. Titles and headings :

Κύρου Ἀνάβασις *The Expedition of Cyrus.* Περὶ Ποιητικῆς *On Poetry.* Ἑπτὰ ἐπὶ Θήβας *Seven against Thebes.*

<sup>1</sup> "The language of birds is very ancient, and, like other ancient modes of speech, very elliptical ; little is said, but much is meant and understood."—WHITE, *Nat. Hist. of Selborne*, Letter 85.

<sup>2</sup> Tennyson, for example, uses them very freely: "Sunset and evening star, and one clear call for me." "A plot, a plot, to ruin all!" "God's blessing on the day!" "A week hence, a week hence." "Ah, the long delay!" "I to cry out on pride!" "Scorned, to be scorned by one that I scorn."

d. Some words or phrases, introducing a sentence that follows, or summing up something that precedes :

Σημείον δέ, or τεκμήριον δέ, *and as evidence*——. καὶ τὸ μέγιστον *and what is most important*——. καὶ τοῦτο αὐτὸ τὸ τοῦ Ὅμηρου *and then as Homer says*——. AP. 34 d. So the frequent expression καὶ ταῦτα *and that too*, in which ταῦτα, like *that*, stands for the preceding expression, repeated in this abbreviated form, that some new point may be added with emphasis.

**492** Exclamatory Infinitives are more like sentences, sometimes having a subject.

a. In an imperative sense, often to be rendered by an imperative :

Πρῶτον μὲν τοῦτο παρ' ὑμῖν αὐτοῖς βεβαίως γινῶναι *first of all, this firm conviction in your own minds!* D. 8, 39. δρᾶσαντι παθεῖν *to him that did it (to the guilty) suffering.* A. c. 312. οἷς μὴ πελάζειν *go not near these.* A. PB. 738.

b. As a prayer or wish :

Θεοὶ πολῖται, μή με δουλειᾶς τυχεῖν *my country's gods, not slavery, not that fate for me!* A. s. 239.

c. Of surprise, indignation, or other emotion :

Ἐμὲ παθεῖν τάδε, φεῦ *I to suffer this! Ha!* A. E. 840. ὦ δυστάλαινα, τοιάδ' ἄνδρα χρήσιμον φωνεῖν *ah, wretched me! for a good man to speak so!* S. AI. 410. τοιοῦτον ἵκναι *to keep a dog like that!* AR. v. 835.

**493** Sentences are often incomplete ; any part that is clearly implied may be left unexpressed.

a. In many sentences the subject is not expressed, because easily understood, or indefinite, or contained in the verb :

Φᾶσί *they say.* καὶ εἶχεν οὕτως *and so it was.* AN. III. 1, 31. μάχης δεῖ *there's need of a fight.* AN. II. 3, 5.

Here belong impersonal verbs : δεῖ *there is need*, χρή *oportet*, προσήκει *it behooves*, μέλει *it is a care*, etc.

b. The verb is often omitted, especially *ἔστι, εἰσι* and other common verbs that are suggested by the context :

*Σπονδαὶ μὲν μένουσιν, ἀπιοῦσι δὲ ἢ προῖοῦσι πόλεμος* *a truce if we stay, if we leave or advance, war.* AN. II. 1, 23. *μή μοι μῦ-  
ρίους ξένους* *no ten thousand mercenaries, please.* D. 4, 19.

c. Sometimes an adverb or adverbial phrase stands for a whole sentence, as in the common answers *ναί yes, μάλιστα certainly, οὐ no, οὐ δῆτα of course not, no indeed, πάνυ μὲν οὖν assuredly, νῆ Δία yes, by Zeus, μὰ τοὺς θεοὺς by heaven, no, καλῶς very well, εὖ γε bravo!*

These and the like may be called abbreviated sentences.

d. Sometimes it is not clear, nor of any importance, whether an expression is incomplete through omission, or belongs under 490, as a more primitive form :

*Οἰκτρὰ μὲν νόστοις αἰδᾶ* *piteous the cry at the return!* S. E. 193. So also the examples under b.

494 Thus far (451–493) sentences have been treated rather as wholes, the treatment centering in the verb as the backbone of the sentence. In the following sections (495–599) the separate parts of the simple sentence will be treated in this order: Verbs, Nouns (the Cases), Adjectives, Special Forms of Predication, The Article, Pronouns, Infinitives, Participles, Verbals, Prepositions. Of the verb, since the modes and tenses in simple sentences have already been explained, only Agreement and Voice remain to be described.

#### VERBS: AGREEMENT AND VOICE

- 495 A finite verb agrees with its subject in number and person, as in English and Latin.
- 496 But a neuter plural subject commonly takes a singular verb :

Πολλὰ τῶν ὑποζυγίων ἀπώλετο *many of the baggage-animals died*. AN. I. 5, 5.

But also: ἅπαντα ἦσαν εὐώδη *all were sweet-smelling*. AN. I. 5, 1. ἦσαν ταῦτα δύο τείχη *these were two walls*. AN. I. 4, 4.

497 A dual subject may take a plural verb :

Ἀδελφὼ δύο μόνον κοινὸν κατεργάσαντο *our two brothers wrought their common death*. S. AN. 57.

498 The agreement often follows the sense instead of form ; but sometimes it follows the form instead of sense :

a. Τὸ πλῆθος οἷονται *the multitude suppose*. T. I. 20. (Agreement with a *collective* subject.)

b. Βασιλεὺς καὶ οἱ σὺν αὐτῷ ἐισπύπτει *the king with his followers breaks in*. AN. I. 10, 1. (The king is thought of as the *central figure*.)

c. Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάοζος *Ariaios and Artaozoz sent me*. AN. II. 4, 16. (Agreement with the *nearer noun* only.)

d. Τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς *the space between the walls was three stades*. AN. I. 4, 4. (Agreement with a *predicate noun*.)

499 The Active and Passive voices have the same force as in English.

a. Some active verbs are used as passives of other verbs :

ἀποκτείνω <i>kill</i> ,	ἀποθνήσκω ( <i>die</i> ) <i>am killed</i> ,
ἐκβάλλω <i>cast out, exile</i> ,	ἐκπίπτω ( <i>fall out</i> ), φεύγω ( <i>flee</i> ) <i>am exiled</i> ,
εὖ or κακῶς ποιῶ <i>do good or ill to</i> ,	εὖ, κακῶς πάσχω <i>am well or badly treated</i> ,

διατίθημι *dispose, bring to a certain disposition,* διάκειμαι *am disposed, am in (this or that) disposition.*

**500** The Middle voice expresses an action of the subject

a. *On himself, as direct object (Direct Middle) :*

παύω <i>make stop,</i>	παύομαι <i>stop myself, cease,</i>
φαίνω <i>show,</i>	φαίνομαι <i>show myself, appear,</i>
ἵστημι <i>set up (cp. 363),</i>	ἵσταμαι <i>place myself,</i>
πείθω <i>persuade,</i>	πείθομαι <i>persuade myself, be- lieve,</i>
διδάσκω <i>teach,</i>	διδάσκομαι <i>teach myself, learn,</i>
ἄπτω <i>fasten,</i>	ἄπτομαί τινος <i>fasten myself to something, touch,</i>
ἔχω <i>hold,</i>	ἔχομαί τινος <i>hold myself to, cling to, am next to.</i>

b. *For, to, with reference to himself (Indirect Middle) :*

ἄρχω <i>am first,</i>	ἄρχομαι <i>begin for myself, be- gin my task,</i>
ποιῶ <i>make,</i>	ποιουῶμαί τινα φίλον <i>make one my friend,</i>
ἄγω <i>lead,</i>	ἄγομαι γυναῖκα <i>take to myself a wife, marry,</i>
βουλεύω <i>plan,</i>	βουλεύομαι <i>plan for myself, deliberate,</i>
συμβουλεύω <i>advise,</i>	συμβουλεύομαι <i>seek advice,</i>
αἰρέω <i>take, seize,</i>	αἰροῦμαι <i>take for myself, choose,</i>
φυλάττω <i>watch, guard,</i>	φυλάττομαι <i>am on my guard.</i>



c. *From himself, from his own powers or means (Subjective Middle, sometimes very like the active):*

ποιῶ πόλεμον *cause a war*, ποιῶμαι πόλεμον *carry on war*,

πολιτεύομαι *act as a citizen, take part in government*,

ἀποφαίνομαι γνώμην *show forth my opinion*,

ἐπαγγέλλομαί τι *offer or promise something (announce from myself)*.

τοὺς ἀγράφους νόμους οὐχ οἱ ἄνθρωποι ἔθεντο ἀλλὰ θεοὶ τοῖς ἀνθρώποις ἔθεσαν *the unwritten laws not men established of themselves, but gods for men.* (See M. IV. 4, 19.)

d. The Indirect and the Subjective middle can not always be distinguished; both are sometimes causative:

μεταπέμπομαί τινα *send for, have one sent to me*,

διδάσκομαι τὸν παῖδα *have the boy taught*,

δικάζομαι *get judgment rendered, bring suit*,

γράφομαί τινα *get an indictment (γραφή) written against one, indict.*

501 Deponent verbs are properly middle, in the indirect or subjective sense, and the active was not thought necessary.

The aorist passive was originally not passive, but merely intransitive, and in some verbs this intransitive sense continued in common use: ἐδόκει μοι ταύτῃ πειρᾶσθαι σωθῆναι *it seemed to me best to try to attain safety in this way.* L. 12, 15. So always ἐχάρην *rejoiced*, from χαίρω.

## NOUNS: THE CASES

502 A noun (or pronoun) in the same case with another, and denoting the same person or thing, is an *appositive* if added directly, a *predicate* if added by means

of a verb. Both appositive and predicate noun may be in any case, according to the construction of the primary noun :

Αὐδῶμαι δὲ παῖς Ἀχιλλέως, Νεοπτόλεμος *I am called the son of Achilles, Neoptolemos.* S. P. 240 f. (Here Neoptolemos is an appositive to παῖς, which is a predicate noun, agreeing with the understood subject of αὐδῶμαι. For special idioms of predication in Greek see 545-548.)

For the cases with prepositions, alone or in composition, see 597-599.

### *The Nominative*

**503** The Nominative case of nouns (or pronouns) is used

- (1) As the subject of a finite verb,
- (2) In address, for the vocative :

Ζεὺς βασιλεύει *Zeus is king.* ὦ φίλος εἰπέ *O friend, speak.* A. PB. 562.

**504** A Nominative may stand as appositive to a sentence :

Νηλεὺς ὃδ' ἐρρύθισμαι, Ζηνὶ δυσκλεῆς θέα *thus pitilessly am I chastised, a sight of evil fame for Zeus.* A. PB. 257.

### *The Genitive*

**505** The Genitive is a blend of two cases, once distinct. These are

- (1) The Genitive proper (like the Latin genitive),
- (2) The old Ablative, or *From* case.

In great part the two sets of uses are fairly distinct ; but some uses are puzzling, and must be learned mainly through reading.

(In Latin the genitive remained pure, and the ablative was blended with the instrumental and the locative. See 528.)

506 The Genitive proper may depend on a noun or pronoun directly (*Adnominal Genitive*). The relation intended is gathered only from the nature of the words and from the context; some combinations occur so often that they are named, but a host of others are too various and elusive to name:<sup>1</sup>

a. Ἡ βασιλέως δύναμις *the king's power* (*Possessive Genitive*). ἡ ἔφοδος τοῦ στρατεύματος *the approach of the army* (*Subjective Genitive*). μηδεμίᾳ σωτηρίᾳς ἐλπίς *no hope of safety* (*Objective Genitive*). τριῶν ἡμερῶν ὁδόν *a three days' journey* (*Genitive of Measure*). τῶν μυρίων ἐλπίδων μία *one hope in ten thousand* (*Genitive of the Whole*).

b. Πλῆθος ἀνθρώπων *a multitude of men*. σιγῇ φίλων *with silence toward your friends*. E. M. 587. ἐν μέσῳ ἡμῶν καὶ βασιλέως *between us and the king*. AN. II. 2, 3. θεῶν πόλεμος *war from the gods*. AN. II. 5, 7. ἡ τῶν κρεισσόνων δουλείᾳ *servitude to the stronger*. T. I. 8. ἄμαξαι πετρῶν *wagon-loads of stones*. AN. IV. 7, 10. γραφὴ ἀσεβείᾳς *indictment for impiety*. ἀδικημάτων ὀργή *anger at wrongdoing*. L. 12, 20. δι' αἰσχύνην καὶ ἀλλήλων καὶ

<sup>1</sup> Compare, from Shakspeare, *night's predominance, ruin's entrance, in his kingdom's defense, in his country's wreck, an hour's delay, my heart's core, the Norway's king, a summer's cloud, heaven's breath, this night's business, each day's life, life's feast, my scepter's awe*; from J. R. Lowell, *Lethe's ooze, battle-odes whose lines, the letter's sheath, at life's dear peril*.

Κῦρου *for shame both before one another and before Cyrus.* AN. III. 1, 10.

**507** The word on which the adnominal genitive depends

a. May be omitted :

Εἰς διδασκάλου *to a teacher's (house), to school.* ἐν Ἀιδου *in Hades' (abode, realm), in the other world.* ἐν Διονύσου *in (the precinct) of Dionysos.* τῆς γῆς ἔτεμον *they ravaged (some) of the land.* T. I. 30. See also **510 a.**

b. May be represented by the article only :

Εἰς τὴν ἐαυτῶν *to their own land.*

The genitive often stands with a neuter article :

Τὰ τῆς πόλεως *the (affairs, interests) of the state.* τὰ μὲν Κῦρου οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνους *Cyrus's relation to us is just like ours to him.* AN. I. 3, 9. τὰ τῶν θεῶν *the (ordering) of the gods.* τὸ τῆς τύχης *the (action) of fortune.* τὸ τῶν πνευμάτων *the matter of the winds, or simply the winds.* τὰ τῆς ψυχῆς *the soul.*

c. May be a neuter pronoun or adjective, made a noun of degree or quantity :

Εἰς τοσοῦτον κακίᾳς ἦλθεν *he came to such a pitch of baseness.* L. 12, 67. εἰς τοῦτο ἀφίχθε μωρίᾳς ἢ παρανοίᾳς *you have reached this hight of folly or of madness.* D. 9, 54. ἐπὶ μέγα δυνάμεως *to a great degree of power.*

d. May be an adverb of place, degree, or condition :

Ποῦ γῆς; *where on earth, ubi terrarum?* ποῦ γνώμης ποτ' εἶ; *where in thought are you?* S. AN. 42. οἱ ἀσελγείᾳς *to what pitch of profligacy.* D. 4, 9. πρόσω τοῦ ποταμοῦ *far into the river.* AN. IV. 3, 28. πημονῆς ἄλῃς *enough of woe.* So with εἰ, κακῶς, ὧδε, ὥς, ἵνα. Cp. also **518 b.**

e. May be, really or apparently, a superlative adjective or adverb (*Genitive of the Whole*) :

ὦ φίλατ' ἀνδρῶν *dearest of men.* S. E. 23. μάλιστα τῶν Ἑλλήνων *most among the Greeks.* AN. I. 6, 5. ἀφειδέστατα πάντων *most unsparingly of all.* AN. I. 9, 13.

508 A Genitive may be part of the predicate, brought into dependence on a noun or pronoun by means of the verb (*Predicate Genitive*):

Ἦν οὗτος τῶν ἀμφὶ Μίλητον στρατευομένων  
*this man was one of those in military service about Miletos.* AN. I. 2, 3. τοιούτων ἐστὲ προγόνων  
*of such ancestors are you.* AN. III. 2, 13. ἦν ἐτῶν ὡς  
 τριάκοντα *he was about thirty years old.* AN. II. 6, 20.  
 οὐ τῶν νικόντων ἐστὶ τὰ ὄπλα παραδιδόναι  
*giving up their arms is not the victors' part.* AN. II. 1, 9.

a. In the above the verb connects the genitive with the subject; other verbs may connect a genitive with the object:

Νομίζει καὶ ὑμᾶς ἑαυτοῦ εἶναι *he thinks you too are his (captives).* AN. II. 1, 11. τῆς ἡμετέρας  
 ἀμελείας ἂν τις θείῃ δικαίως *one would justly put it down to our neglect.* D. 1, 10. ποίᾳς πατέρας ἂν ἡ  
 γένους ὑμᾶς ποτε τύχοιμ' ἂν εἰπών; *pray, of what land or lineage should I rightly call you?* S. P. 222.

509 The *From Genitive (Ablative)* is used with verbs to denote

a. Separation, source, and the like; the verb often contains a preposition that would by itself take a *from* genitive, as ἀπό, ἐξ, παρά, πρό:

Ἐνταῦθα διέσχον ἀλλήλων *there they drew apart from each other.* AN. I. 10, 4. ἐψιλοῦτο ὁ λόφος  
 τῶν ἱππέων *the hill was left bare of the horsemen.* AN. I. 10, 13. ἡ ὄψις ἡλέκτρου οὐδὲν διέφερε  
*their appearance was not a whit different from amber.*

AN. II. 3, 15. ἀπηλλαγμένοι τούτων τῶν πόνων *having got rid of these labors.* AN. IV. 3, 2. τεύξεσθε Κύρου *you will obtain it from Cyrus.* AN. I. 4, 15. δέιται αὐτοῦ μὴ καταλῦσαι *he asks of him not to come to terms.* AN. I. 1, 10. ἡδομαι ἀκούων σοῦ φρονίους λόγους *I am delighted at hearing from you words of sense.* AN. II. 5, 16. οὐδείς ἡμάρτανεν τοῦ ἀνδρός *no one missed (went wide of) his man.* AN. III. 4, 15. ἀμπλάκω τοῦ σοῦ μόρου; *am I to fail of thy fate?* S. AN. 554. ἄροτον γῆς ἀν-  
ιέναι *to send up fruitage from the earth.* S. OT. 270. βάθρων ἵστασθε *rise from the steps.* S. OT. 142.

b. That to which something is superior or inferior, with verbs implying comparison (*Genitive of Comparison*; cp. 517):

Τὸ περιεῖναι τῶν φίλων *the surpassing his friends.* AN. I. 9, 24. περιγενέσθαι τῆς βασιλέως δυνάμεως *to get the better of the king's force.* AN. II. 1, 13. τούτου οὐχ ἡττησόμεθα *we shall not be outdone by him.* AN. II. 3, 23. τούτων ἐπλεονεκτεῖτε *you had more than they.* AN. III. 1, 37.

So with προέχω, πρόστηκα, ὑπερέχω, λείπομαι, νικῶμαι, etc.

c. Cause, with some verbs of *emotion* (cp. also 511 c):

Τῆς ἐλευθερίᾱς ὑμᾶς εὐδαιμονίζω *I congratulate you on your freedom.* AN. I. 7, 3. μὴ αὐτὸν οἶε φροντίσαι θανάτου; *do you suppose he was anxious about death?* AP. 28 d.

So too in exclamations, without a verb, and with adjectives:

Οἷμοι ταλαίνης *ah, unhappy!* S. AN. 82. φεῦ τῆς ἀνοίᾱς *alas for thy folly!* S. E. 920. θαυμάσιαι τοῦ κάλλους καὶ μεγέθους *wonderful for beauty and size.* AN. II. 3, 15.

d. The agent (source of the action), in poetry, with some passive participles and verbals:

Κείνης διδακτά *taught by her.* S. E. 344. φωτὸς ἡπατημένη *deceived by a husband.* S. AI. 807.

110 The Genitive is used as object with many verbs not easy to classify:

a. Verbs of *sharing*:

Ἀγαθοῦ μὲν οὐδενὸς μετέσχευ ἄλλων δὲ πολλῶν *he took part in no good thing, but in many of another sort.* L. 12, 48. δόξης μετὰδος *impart your thought.* E. IT. 1030.

So with κοινωνῶ, μετέχω, μεταλαμβάνω, and λαγχάνω when it means *get by lot a share in*.

Some examples may belong either here or under 507 a.

b. Some verbs meaning *touch, take hold of, begin, try*:

Ἀντιλάβεσθε τῶν πράγματων *lay hold of the business.* D. 1, 20. τοῦ λόγου ἤρχετο ὧδε *he began his speech thus.* AN. III. 2, 7. ἔλαβον τῆς ζώνης τὸν Ὀρόντην *they took hold of Orontes by his girdle.* AN. I. 6, 10. Θετταλίᾱς ἐπέβη *he set foot on Thessaly.* D. 1, 12. ἐχόμενοι τούτων γερροφόροι *next to these (cp. 500 a), troops with wicker shields.* AN. I. 8, 9. πειρώμενοι ταύτης τῆς τάξεως *making trial of this order.* AN. III. 2, 38.

So with ἄπτομαι, θιγγάνω, ψάω, ἀντέχομαι.

c. Verbs meaning *rule or lead* (cp. 509 b):

Τῶν Ἑλλήνων ἤρξαν ἐκόντων *they ruled the Greeks with their consent.* D. 3, 24. τοῦ δεξιῶ κέρως ἡγεῖσθαι *to lead the right wing.* AN. I. 7, 1. (But ἡγοῦμαι also takes the dative: τοῖς ἄλλοις ἡγεῖτο *he led the rest.* AN. II. 2, 8.)

d. Verbs meaning *aim, claim, reach, attain*:

Μεγάλων ψυχῶν ἰεῖς οὐκ ἂν ἀμάρτοις *aiming at great souls, you would not miss.* S. AL. 154. ἐφιέμενος τῆς ἀρχῆς *longing for the rule.* T. I. 128. οὐκ ἀντιποιοῦμεθα βασιλεῖ τῆς ἀρχῆς *we do not dispute with the king for the sovereignty.* AN. II. 3, 23. ἐξικνεῖσθαι τῶν σφενδονητῶν *to reach the slingers.* AN. III. 3, 7. τιμῆς τυγχάνειν *to obtain honor.* AN. I. 9, 29.

So with στοχάζομαι, ὀρέγομαι, ψαύω.

e. Verbs meaning *taste, smell, enjoy* :

Βούλεται καὶ σὲ τούτων γεύσασθαι *he wishes you also to taste these.* AN. I. 9, 26. τί γὰρ ἄλλ' ἂν ἀπολαύσαιμι τοῦ μαθήματος; *why, what other good of learning should I enjoy?* AR. N. 1231.

So with ὀσφραίνομαι, ὀνίνημι, τέρπομαι, εὖωχοῦμαι.

**511** The Genitive is used as object with many verbs that denote an action of the senses or of the mind ; several of these admit the accusative.

a. Ἀκούω *hear*, αἰσθάνομαι *perceive*, and a few others of like meaning :

Θορύβου ἤκουσε *he heard a noise.* AN. I. 8, 16. But note ἤκουσε Τισσαφέρνους τὸν Κύρου στόλον *he heard of Cyrus's equipment from T.* AN. I. 2, 5. αἰσθάνομαι likewise takes the gen. or acc. ἀλλήλων ξυνίεσαν *they understood one another.* T. I. 3, 20. τὸ τῶν τοιούτων ἐθέλειν ἀκροᾶσθαι *the willingness to listen to such men.* D. 9, 55.

b. Verbs meaning *remember, forget* :

Μιμνήσκεις κακῶν *thou remindest me of sorrows.* E. AL. 1045. ἄλλου λόγου μέμνησθε *remember some other word.* A. PB. 522. μὴ ἐπιλαθώμεθα τῆς οὐκαδε ὁδοῦ *let us not forget the way home.* AN. III. 2, 25.

These verbs may also take the accusative ; a neu-



ter pronoun as object is always accusative: τὸν Εὐφραῖον μεμνημένοι *remembering Euphraios*. D. 9, 61.

c. Verbs meaning *care for, neglect, spare, desire*:

Φρονήσεως καὶ ἀληθείᾱς καὶ τῆς ψυχῆς οὐκ ἐπιμελεῖ οὐδὲ φροντίζεις *for intelligence and truth and the soul you take no care or thought*. AP. 29 e. ἐμοὶ δ' ἔλασσον Ζηνὸς ἢ μηδὲν μέλει *but I care less than naught for Zeus*. A. PB. 970. χρημάτων ἐπιθυμῶ *he is eager for wealth*. AN. III. 2, 39.

Similarly with μεταμέλει μοι *poenitet me*, ἐντρέπομαι *regard*, ἀμελῶ *neglect*, ὀλιγωρῶ *think lightly of*, φείδομαι *spare*, ἀφειδῶ *am unsparing*, ἐρῶ *love*, πεινῶ *hunger for*.

512 The Genitive is used with verbs and adjectives of *plenty* and *want*:

Διφθέρᾱς ἐπίμπλασαν χόρτου κούφου *they would fill skins with hay*. AN. I. 5, 10. τῶν ἐπιτηδείων οὐκ ἀπορήσομεν *we shall not lack provisions*. AN. II. 2, 11. πλήρεις ὕδατος *full of water*. AN. II. 3, 13. χρημάτων εὐπόρει *he had plenty of money*. D. 18, 235. μάχης δεῖ *there is need of a fight*. AN. II. 3, 5.

513 The Genitive may denote *price* or *value*:

Πόσου διδάσκει; *for how much does he teach?* AP. 20 b. τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί *for toil alone the gods sell all good things*. EPICH. μικρὰ μέτρα πολλοῦ ἀρυρίου *small measures for a large sum*. AN. III. 2, 21.

514 The Genitive with verbs of *accusing, convicting, acquitting* denotes the charge.

Thus κλοπῆς αἰτιῶμαι *accuse* (φεύγω *am accused*) *of theft*, ἀσεβείας διώκω *prosecute* (γράφωμαι *indict*, εἰσάγω *bring to trial*, ἀποπέφυγα *am acquitted*) *for impiety*.

a. But with κατηγορῶ *accuse*, καταγιγνώσκω *adjudge against*, καταψηφίζομαι *vote against*, and some others, the genitive of the person is governed by the κατά.

Τιμῶ *estimate a penalty* takes the genitive of value; the active is used of the court, the middle (in a causative sense, *get it estimated*) of the accuser or accused.

Ἀλλὰ δὴ φυγῆς τῆς τιμῆς ὠμῶς; ἴσως γὰρ ἂν μοι τούτου τῆς τιμῆς αἰτιῶμαι *but shall I then put (the penalty) at exile? For perhaps you (the jury) would put it at that amount.* AP. 37 c.

**515** The Genitive may denote the *time* or *space* within which something occurs, or to which it belongs:

Οὐ μαχεῖται δέκα ἡμέρων *he will not fight within ten days.* AN. I. 7, 18. ἀεὶ τοῦ καθήκοντος χρόνου γίνεσθαι *occur always within the appropriate time.* D. 4, 35. ἑπτακαίδεκα σταθμῶν τῶν ἐγγυτάτω ἐκ τῆς χώρας οὐδὲν εἶχομεν λαμβάνειν *within the sixteen nearest stages we could get nothing from the country.* AN. II. 2, 11.

In prose only a few words of time, and still fewer of place, are freely so used, especially χρόνου, ἡμέρας *by day*, νυκτός *by night*, ἐσπέρās *in the evening*, χειμῶνος *in winter*, θέρος *in summer*.

Here also belong some adverbs and adverbial phrases of place in the genitive, as αὐτοῦ *on the spot*, ποῦ *where?* οὐ *where* (rel.): οὐκ ἔφασαν ἰέναι τοῦ πρόσω *they refused to go forward.* AN. I. 3, 1.

**516** The Genitive is used with many adjectives.

a. Adjectives of like meaning with the above verbs (509-514);

Such are ἕτερος *different*, ὀρφανός *bereft*, ἐλεύθερος *free*, and in poetry various compounds of ἀ(ν)- negative, taking a *from* genitive ;

Also ἐπήκοος *listening*, ὑπήκοος *obedient*, μνήμων *mindful*, ἐπιμελής *careful*, ἀφειδής *unsparing*, αἴτιος *causing*, ἐγκρατής *having control*, ἄξιος *worthy*, ἀνάξιος *unworthy* (therefore ἀξιῶ *think worthy*).

b. Adjectives of various meanings, best learned from reading :

Ἐπιστήμων τῶν ἀμφὶ τάξεις *skilled in tactics*. AN. II. 1, 7.  
 ἱερὸς τῆς Ἀρτέμιδος *sacred to Artemis*. AN. V. 3, 13. ἄπειροι  
 αὐτῶν *without experience of them*. AN. III. 2, 16.

**517** With comparative adjectives and adverbs the *From* Genitive denotes the starting-point of comparison (*Genitive of Comparison* ; see 509) :

Πέρσας ἑαυτοῦ βελτίους *Persians superior to himself*. AN. II. 2, 1. οὐ πλεον εἴκοσι σταδίων *not more than twenty stades*. AN. III. 2, 34. οὐτοσὶ σοφώ-  
 τερος ἐμοῦ *this man here is wiser than I*. AP. 21 c.

So with any adjectives that imply comparison :

Τῇ ὑστεραίᾳ τῆς μάχης *on the day after the battle*. πολλαπλασίους ὑμῶν αὐτῶν ἐνίκᾳτε  
*you defeated many times your own number*. AN. III.  
 2, 14.

**518** The Genitive is used with

a. Adverbs derived from adjectives or verbs that take a genitive :

Ἀξίως τῆς πόλεως *in a manner worthy of the state*.

b. Adverbs of *place, time, separation, state* :

Πόρρω τοῦ βίου θανάτου δὲ ἐγγύς *far on in life and near death*.  
 AP. 38 c. ἔξω τοῦ δεινοῦ *out of danger*. AN. II. 6, 12. ὀψὲ τῆς

ἡμέρᾱς *late in the day*. χωρὶς τῶν ἄλλων *apart from the rest*.  
 λάθρᾱ τῶν στρατιωτῶν *without the knowledge of the soldiers*.  
 AN. I. 3, 8.

So with ἔσω, ἐντός, ἐκτός, μεταξύ, πλησίον, πρόσθεν, ἔμπροσθεν, ὀπίσθεν, ἀμφοτέρωθεν, ἔνθεν, πέρα(ν), πῶς, εἶ, and others. Cp. also 507 d.

c. Ἄνευ, πλήν, ἄχρι, μέχρι, ἔνεκα—adverbs that have become virtually prepositions (cp. 599).

For the Genitive Absolute see 589, 590.

### *The Dative*

**519** Three cases, once distinct, are blended in the Greek Dative. These are

- (1) The true Dative, the *To* or *For* case,
- (2) The Instrumental (or Sociative), the *With* or *By* case,
- (3) The Locative, the *At* or *In* case.

The English prepositions *to* and *for*, *with* and *by*, *at* and *in*, cover fairly the three sets of uses; but there are many differences of idiom.

The dative is used mostly with verbs and adjectives, but also with nouns, adverbs, and prepositions.

**520** The *To* Dative is used with verbs to denote the indirect object :

Ταῦτα ἀπαγγεῖλω βασιλεῖ *this I will report to the king*. AN. II. 3, 24. ταῦτα τοῖς φίλοις διεδίδου *these he used to distribute to his friends*. AN. I. 9, 22. ἀλλὰ φιλοσόφῳ ἔοικας *why, you seem like a philosopher*. AN. II. 1, 13.

a. Many Greek verbs take the dative though the

corresponding English verb takes a direct object, or requires some other preposition than *to* :

Ἐπίστευον αὐτῷ *they trusted him*. AN. I. 2, 2. πείσομαι μᾶλλον τῷ θεῷ ἢ ὑμῖν *I shall obey the god rather than you*. AP. 29 d. Κύρῳ πειθαρχεῖν *to be obedient to Cyrus*. AN. I. 9, 17. ἐμοὶ ὀργίζονται *they get angry at me*. AP. 23 c. τῷ θεῷ βοηθῶν *aiding the god*. AP. 23 b. τοῖς Ἀθηναίοις παρήνει *he used to advise the Athenians*. T. I. 93. ἔπεσθε τῷ ἡγουμένῳ *follow your leader*. AN. II. 2, 4.

So with ἐπιτιμῶ, μέμφομαι, ἐγκαλῶ *blame*, φθονῶ *envy*, ὀνειδίζω *reproach*, τιμωρῶ *avenge one*, ὑπισχνοῦμαι *promise*, and many others. Some verbs (as μέμφομαι, ὀνειδίζω, ἐπιτιμῶ) take sometimes the accusative and sometimes the dative.

b. Here belong some semi-impersonal verbs, the subject of which is not an acting person, but a thing or an act :

Ἐμοὶ μελήσει *it shall be my care*. AN. I. 4, 16. μεταμελήσει αὐτῷ *he will repent (it will repent him)*. L. 16, 2. ἐδόκει ἡδὴ πορεύεσθαι αὐτῷ ἄνω *it now seemed best to him to march up (from the coast)*. AN. I. 2, 1. τῇ ἡλικίᾳ ἔπρεπε *it was suitable to his age*. AN. I. 9, 6.

So also ἔξεστι *it is possible*, δεῖ μοί τινος *I need something*, μέτεστί μοί τινος *I have a share in something*, etc.

521 The *To* Dative may denote the person to whom (rarely the place to which) with verbs of motion :

Τοῦτόν σοι ἔπεμψε *this (wine) he sent to you*. AN. I. 9, 25. Σαμίοις ἦλθε *he went to the Samians*. T. I. 13. Ἰλίῳ Πάρις ἡγάγετ' Ἑλένᾱν *Paris brought Helen to Ilion*. E. AND. 103. πόνος πόνῳ πόνον φέρει *toil to toil brings toil*. S. AI. 866.

Much oftener these verbs take πρὸς with the accusative in this sense.

- 522 The *To* Dative is used also with some adjectives, adverbs, and nouns, more or less like the above verbs in meaning :

Τοῖς πολεμίοις ἐναντίους *opposed to the enemy.* AN. III. 2, 10. τὰ κρέα ἦν παραπλήσια τοῖς ἐλαφείοις *the meat was like venison.* AN. I. 5, 2. θάνατον πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις *that death is common to all and inevitable for man.* AN. III. 1, 43. ἀλλὰ μοι δῆλόν ἐστι τοῦτο *but this is clear to me.* AP. 41 d. ἡ ἐμὴ τῷ θεῷ ὑπηρεσίᾳ *my service to the god.* AP. 30 a. σφίσιν αὐτοῖς μόνον ἐπιτηδείως *advantageously to themselves only.* T. I. 19, 3. πυρὸς βροτοῖς δοτῆρ' ὁρᾷς *thou seest the giver of fire to mortals.* A. PB. 639.

So with εὔνους *friendly*, ἐχθρός *unfriendly*, πολέμιος *hostile*, φανερός *plain*, ἄδηλος *uncertain*, ἀπρεπής *unbecoming*, and many others.

- 523 The *For* Dative is used (with verbs, adjectives, adverbs, and nouns) to denote the person or thing interested or affected :

Τὰ ἄκρα ἡμῖν προκαταλαμβάνειν *to seize the heights beforehand for us.* AN. I. 3, 16. ταῦτα καὶ νεωτέρῳ καὶ πρεσβυτέρῳ ποιήσω *this I shall do for both younger and older.* AP. 30 a. φεύγειν αὐτοῖς ἀσφαλέστερον ἢ ἡμῖν *fleeing is safer for them than for us.* AN. III. 2, 19. χαλεπὸν ἦν ἐμοί *it was difficult for me.* T. I. 22. τὸ γὰρ ἔρυμα τῷ στρατοπέδῳ οὐκ ἂν ἐτειχίσαντο *else they would not have built the wall for their camp.* T. I. 11. τοῖς ἀσθενέσι τροφῆς ἕνεκα *for the sake of support for the*

*weak.* T. I. 5. οὐ σύ μοι τῶνδ' αἰτίᾱ; *are not you the cause of this for me?* S. E. 295. μέγιστον κόσμον ἀνδρί *the greatest ornament for a man.* AN. I. 9, 23. σιτηρέσιον μόνον τῇ δυνάμει *ration-money alone for the force.* D. 4, 28.

a. Greek often expresses a *for* relation where English puts the matter in some other way :

Ἀνάβηθί μοι καὶ ματύρησον *come up, please (for me), and testify.* L. 16, 8. σπονδαὶ μὲν μένουσι, ἀπιούσι δὲ ἢ προΐούσι πόλεμος *a truce if we stay here, but war if we withdraw or advance (for us remaining, for us withdrawing, etc.).* AN. II. 1, 23. σφῶν μὲν ἐντολὴ Διὸς ἔχει τέλος *for you (so far as you are concerned) the command of Zeus hath consummation.* A. PB. 12. συνελόντι δ' ἀπλῶς *to put it simply (for one putting it simply).* D. 4, 7. τῆς ἀξίως τῇ πόλει *worthy of honor from (with reference to) the state.* M. I. 2, 62. οὕτως ἀταλαίπωρος τοῖς πολλοῖς ἢ ζήτησις τῆς ἀληθείας *so lightly do the multitude take (so unlaborious for the multitude is) the search for truth.* T. I. 20. οὗτοι τι σοὶ ζῶ δοῦλος ἀλλὰ Λοξία *in no degree as servant to you do I live, but to Loxias.* S. OT. 410.

## 524 The *For* Dative also denotes

a. The Possessor, with εἶμι, γίγνομαι, and the like :

Ἐνταῦθα Κύρῳ βασιλεία ἦν *there Cyrus had a palace.* AN. I. 2, 7. ἐγένετο αὐτοῖς ἡ ἰδίᾱ παρασκευὴ μείζων *their individual preparation became greater (the preparation became greater for them).*

T. I. 19. ὄνομα αὐτῇ Κορσώτη *its (the city's) name was Korsote.* AN. I. 5, 4. ἀνάγκη ἐστὶ μοι *it is necessary for me.*

b. The Agent, regularly with the verbal in -τέος (596), often with the perfect and pluperfect passive:

Ἐμοὶ τοῦτο οὐ ποιητέον *this must not be done by me.* AN. I. 3, 15. πάνθ' ἡμῖν πεποιήται *it is all done by us.* AN. I. 8, 12. τὰ τούτοις ἐψηφισμένα *the measures voted by these men.* L. 12, 30.

c. The possessor or the agent in these constructions is really the person interested or affected, so that in essence these cases fall under 523; but usually *for* can not be used in translating.

525 The *With Dative* (*Sociative*) is used, of person or thing, with words implying association of any kind whatever:

Ἐπολέμει τοῖς Θραῖξί *he carried on war with the Thracians.* AN. I. 1, 9. σοφοῖς ὁμιλῶν καὶ τὸς ἐκβήσῃ σοφός *by being with wise men you will yourself become wise.* MEN. οὐκ ἀντιποιούμεθα βασιλεῖ τῆς ἀρχῆς *we do not dispute with the king for the sovereignty.* AN. II. 3, 23. οἶνῳ κεράσας αὐτὴν μίχιν *it (the spring) with wine.* AN. I. 2, 13. ἄμα τῇ ἡμέρᾳ *at daylight (with the day).* AN. II. 1, 2. ἐκ διαδοχῆς ἀλλήλοις *in relays with each other.* D. 4, 21.

a. Note some typical idioms:

Τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράσι *they took four ships with the crews (with the men themselves).* H. I. 2, 12. μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ *lest he sink us triremes*



and all (with the triremes themselves). AN. I. 3, 17. ὀλίγῳ στρατεύματι οὐ τολήσει ἐφέπεσθαι *with a small army he will not dare to follow*. AN. II. 2, 12. Λακεδαιμόνιοι ἦλθον πρεσβείᾳ *the Spartans came with an embassy*. T. I. 90. ἐν ταύτῳ γε ἦσθα τούτοις *you were at least in the same place with these men*. AN. III. 1, 27.

## 526 The *By* or *With* Dative (*Instrumental*) denotes

### a. Cause or means :

Σχεδίαις διαβαίνοντες *crossing with rafts*. AN. I. 5, 10. ἀκοῇ ἴσμεν *we know by hearing*. T. I. 4. ἰσχὺν περιεποιήσαντο χρημάτων τε προσόδῳ καὶ ἄλλων ἀρχῇ *they gained superior strength both by access of wealth and by rule over others*. T. I. 15. τοῦτοις ἦσθη Κῦρος *with these Cyrus was pleased*. AN. I. 9, 26. φιλίᾳ μὲν καὶ εὐνοίᾳ ἐπομένους οὐδέποτε εἶχεν *he never had men who followed him by reason of affection and good-will*. AN. II. 6, 13. χαλεπῶς φέρω τοῖς παροῦσι πράγμασι *I am troubled at the present situation*. AN. I. 3, 3.

### b. Manner :

Κραυγῇ πολλῇ ἐπιάσιν *they will come on with much shouting*. AN. I. 7, 4. πολλὰ τῆς Ἑλλάδος τῷ παλαιῷ τρόπῳ νέμεται *much of Greece is occupied in the ancient manner*. T. I. 5. πάντες μιᾷ ὁρμῇ προσεκύνησαν τὸν θεόν *all with one impulse worshiped the god*. AN. III. 2, 9.

Here belong τῇ ἀληθείᾳ *in truth*, λόγῳ *in word*, ἔργῳ *in deed*, σπουδῇ *earnestly*, σιγῇ *silently*; also some common adverbs, as κοινῇ *in common*, ἰδίᾳ *privately*, δημοσίᾳ *publicly*, ταύτῃ *this way*.

c. The Measure of Difference, with a comparative, superlative, or any word implying comparison :

Ὀλίγῳ πλείω *a little more*. οὐ πολλοῖς ἔτεσιν ὕστερον *not many years later*. T. I. 18. κάκιστα δὴ μακρῶ κάτειμι *most wretchedly by far do I go down*. S. AN. 895. τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῶ *Art is far weaker than Necessity*. A. PB. 530.

## 527 The *At* or *In* Dative (*Locative*) denotes

a. The Place where (in nouns of place), mostly poetic :

Δόμοις δέχεσθαι *to receive in their dwellings*. S. OT. 818. ἔτι μέγας οὐρανῶ Ζεὺς *Zeus is still great in heaven*. S. E. 174. περιερρέτο ὑπὸ τοῦ Μάσκᾱ κύκλῳ *it was flowed around in a circle (was completely surrounded) by the Maskas*. AN. I. 5, 4.

In prose a few proper names are so used (cp. 228), especially names of demes : Μαραθῶνι *at Marathon*, Μελίτῃ *in Melite*. But generally a preposition precedes : ἐν τῇ οἰκίᾳ *in the house*.

Also figuratively, of State or Condition :

Οὐχ ὕπνῳ γ' εὗδοντα *not slumbering in sleep*. S. OT. 65. φροντίδος πλάνοις *in the wanderings of anxious thought*. S. OT. 67. ταῖς ψυχαῖς ἐρρωμενέστεροι *stronger in their souls*. AN. III. 1, 42.

Examples like the last shade naturally into the following.

b. The Particular, or the special sense, in which something is meant (*Specifying Dative*; sometimes possibly instrumental, but we more often use *in*) :

Βοιωτιάζων τῇ φωνῇ *like a Boiotian in pronunciation*. AN. III. 1, 26. οἱ δοκοῦντες διαφέρειν εἴτε σο-

φίᾱ εἴτ' ἀνδρείᾱ εἴτ' ἄλλῃ ἡντινιούν ἀρετῇ *those who are thought superior whether in wisdom or in bravery or in any other virtue whatever.* AP. 35 a.

c. The Time when, in nouns of time with a specifying word, and in names of festivals :

Τῇ ὑστεραίᾳ *on the next day.* μιᾷ νυκτί *in one night.* δεκάτῳ ἔτει *they came to terms in the tenth year.* T. I. 103. Παναθηναίους *at the Pan-athenaia.*

- 528 The following table shows the relations between the Greek and Latin cases and the older case-system. The nominative, accusative, and vocative remained distinct in both languages.

GREEK	OLD CASES	LATIN
Genitive	{ Genitive Ablative ( <i>from</i> )	Genitive
Dative	{ Instrumental ( <i>with, by</i> ) Locative ( <i>at, in</i> ) Dative ( <i>to, for</i> )	Ablative
		Dative

### *The Accusative*

- 529 The Accusative is used mostly with verbs, but also with some adjectives and nouns and with certain prepositions.

### THE OUTER OBJECT

- 530 The Accusative is used as the Direct (*Outer*) object of a transitive verb :

Γνῶθι σεαυτόν *know thyself.*

a. Many Greek verbs are transitive whose English equivalents require a preposition :

Ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν *a bear that once attacked him he did not shrink from.* AN. I.

9, 6. οὐδὲ Δία ξένιον ἡδέσθη *he felt no shame even before Zeus, protector of the stranger.* AN. III. 2, 4.  
 σιγᾶν τύχᾱς *to keep silent about my fortune.* A.  
 PB. 106.

So, among many others, αἰσχόνομαι *feel shame before*, ὀμνῦμι *swear by*, λανθάνω *escape the notice of* (Lat. *lateo*), εὖ or κακῶς ποιῶ *do good or harm to*, φυλάττομαι *guard against*, ἀμύνομαι *defend myself against*, πλέω τὴν θάλατταν *sail over the sea*, φθάνω *get the start of*.

b. Some intransitive verbs become transitive when compounded with certain prepositions, as διαβαίνω *cross*, ἀποδιδράσκω *run away from*.

c. Many verbs vary, and are used now as transitive, now as intransitive. Thus ἀκούω *hear* and αἰσθάνομαι *perceive* take the accusative and genitive; μέμφομαι *blame* takes the accusative or the dative. Especially in poetry some verbs take the accusative that do not in prose.

531 A few verbal adjectives and nouns admit a direct object (as participles and infinitives of transitive verbs do regularly):

Ἐπιστήμονες τὰ καθήκοντα *knowing their duty.* C. III. 3, 9.  
 σὲ φύξιμος *able to escape thee.* S. AN. 787. τὰ μέγιστα φροντιστής *one who studies things on high.* AP. 18 b.

a. A phrase may be equivalent to a transitive verb, and so take an accusative:

Τεθνᾶσι τῷ δέει τοὺς τοιούτους ἀποστόλους *they die of fear of (are frightened to death at) such expeditions.* D. 4, 45.

532 The Accusative is used after the particles of swearing, νή and μά, as with ὀμνῦμι (530 a). νή affirms; μά denies, unless ναί *yes* precedes:

Νή Δία or ναὶ μὰ Δία *yes, by Zeus*; μὰ Δία οἱ οὐ μὰ Δία *no, by Zeus*.

- 533 In poetry the accusative may denote the limit of motion :

\*Ηξεις Ὑβριστὴν ποταμὸν οὐ ψευδώνυμον *thou wilt come to the Brawling stream, not falsely named.* A. PB. 715. σὲ τόδ' ἔλγλυθε πᾶν κράτος *to thee all this power has come.* S. P. 141. τίς ποτε ἀγλαᾶς ἔβας Θήβας *what art thou that hast come to glorious Thebes?* S. OT. 153.

- 534 Two Accusatives denoting the same person or thing, the direct (*outer*) object and a predicate accusative, may stand with some verbs :

Κῦρον σατράπην ἐποίησε καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε *he made Cyrus satrap, and appointed him general also.* AN. I. 1, 2. τοὺς ἰχθῦς οἱ Σύροι θεοὺς ἐνόμιζον *the Syrians regarded the fishes as gods.* AN. I. 4, 9.

a. These predicate accusatives shade off gradually into simple appositives ; some cases may be taken in either way :

\*Ἐδωκα δωρεὰν τὰ λύτρα *I gave the ransom as a gift.* D. 19, 170.

b. In the passive the direct object is made subject ; the other accusative remains a predicate noun, agreeing with the subject :

Κῦρος κατεπέμφθη σατράπης, στρατηγὸς δὲ ἀπεδείχθη *Cyrus was sent down as satrap, and was appointed general.* AN. I. 9, 7.

- 535 Two Accusatives, one of the person and one of the thing (double outer object), are found with some verbs, especially those meaning *ask, demand, teach, remind, hide, deprive* :

Κῦρον αἰτεῖν πλοῖα *to ask Cyrus for boats.* AN. I. 3, 14. ἀναμνήσω ὑμᾶς καὶ τοὺς τῶν προγόνων κινδύνους *I will also remind you of the dangers of*

*your forefathers.* AN. III. 2, 11. τὰ ἡμέτερ' ἡμᾶς ἀποστερεῖ *he is depriving us of our property.* D. 4, 50.

#### THE INNER OBJECT

**536** An Accusative of the *Inner* object (*Cognate Accusative*) is found with many verbs. It repeats the meaning of the verb in the form of a noun or pronoun.

a. A noun, with a modifying word or clause (rarely omitted) :

Στρατηγεῖν ταύτην τὴν στρατηγίᾱν *to act as general in this campaign.* AN. I. 3, 15. ἄλλην μὲν ἀρχὴν οὐδεμίαν πώποτε ἤρξα *I never held any other magistracy.* AP. 32 b. κινδυνεύω τὸν ἔσχατον κίνδυνον *I am in the utmost danger.* AP. 34 c. ξυνέφυγε τὴν φυγὴν ταύτην *he shared the late exile.* AP. 21 a. So δικάζειν δίκην τινά *decide a suit*, φεύγειν δίκην τινά *be defendant in a suit*, γράφεσθαι γράφην τινά *bring an indictment*, θύειν τὰ Λύκαια *celebrate by sacrifice the Lykaia*, etc.

b. An adjective or pronoun in the neuter :

Ἐπαθὸν τι τοιοῦτον *I had some such experience as this.* AP. 22 a. Μελήτω τούτων οὔτε μέγα οὔτε μικρὸν πώποτε ἐμέλησεν *Meletos never cared either much or little about these matters.* AP. 26 b. So τί χρήσεται τούτῳ; *what use will he make of this?* μέγα φρονεῖν *be proud (think large)*, πάντα πείθεσθαι *render all obedience*, etc.

c. Some verbs take both a direct object and a cognate accusative :

Ἡμᾶς τὰ αἰσχίστα αἰκισάμενος *by inflicting on us the most shameful outrages.* AN. III. 1, 18. ἕκαστον εὐεργετῆν τὴν μεγίστην εὐεργεσίαν *to confer on each the greatest benefaction.* AP. 36 c. ἕτεροι δὲ πολλὰ καὶ ἀγαθὰ ὑμᾶς εἰσιν εἰργασμένοι *and others have done many good things to you.* L. 16, 19.

The inner object may stand also with the passive :

Τί ἀδικηθεῖς ὑπ' ἐμοῦ νῦν ἐπιβουλεύεις μοι; *what wrong did you receive from me, that you are now scheming against me?* AN. I. 6, 8.

d. A few adjectives also take a cognate accusative :

Σοφὸς τὴν ἐκείνων σοφίαν, ἀμαθὴς τὴν ἀμαθίαν *wise in their wisdom, ignorant with their ignorance.* AP. 22 e.

#### FREER ACCUSATIVES

- 37 The Accusative may specify to what particular or detail a statement is meant to apply (*Specifying Accusative*) :

Ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων *a river, Kydnos by name, of two plethra in width.* AN. I. 2, 23. ἔρωτι θυμὸν ἐκπλαγέισ' Ἰάσονος *smitten in heart with love for Iason.* E. M. 8. ἀποτμηθέντες τὰς κεφαλὰς *beheaded (having their heads cut off).* AN. II. 6, 1. βέλτιόν ἐστι σῶμά γ' ἢ ψυχὴν νοσεῖν *'tis better to be ill in body than in soul.* MEN.

With many words the dative may be used in the same sense (527 b).

- 38 The Accusative of a noun of time or space may denote extent :

Ἔμεινε τρεῖς ἡμέρας *he remained three days.* ἔτη γεγωνὸς ἐβδομήκοντα *seventy years old.* AP. 17 d.

πολὺν χρόνον ἠπόρουν *I was in doubt a long time.*

AP. 21 b.

Ἐξελαύνει σταθμὸν ἓνα παρασάγγας ὀκτώ *he marches one day's journey, eight parasangs. ἀπείχον τῆς Ἑλλάδος οὐ μείων ἢ μύρια στάδια they were not less than ten thousand stades distant from Greece.*

AN. III. 1, 2.

- 539** The Accusative may stand in apposition to a clause or sentence :

\*Ἐτλη θυτὴρ γενέσθαι θυγατρός, πολέμων ἀρωγὰν *he endured to sacrifice his daughter, as an aid to war.* A. AG. 236. τῶνδ' ἐλεγχον τοῦτο μὲν Πυθῶδ' ἰὼν πεύθου τὰ χρησθέντα *as a test of this, first go to Pytho and inquire about the response.* S. OT. 603.

Here belong expressions like *προῖκα as a gift, freely, χάριν τινός as a favor to (for the sake of) some one, τεκμήριον as evidence, τὸ μέγιστον as the chief point, τὸ λεγόμενον as the saying is.* When placed before the clause, such expressions may pass over into the use mentioned in **491 d**.

- 540** The Accusative in many expressions has become in effect an adverb. Such *Adverbial Accusatives* are special forms of the uses described in **536–539**, we can not always say which. The following are rather frequent :

Τόνδε τὸν τρόπον *in this manner, τὴν ταχίστην (ὁδόν) by the quickest road, most speedily, οὐκ ἀρχήν not at all, δίκην like, in the manner of, πρῶτον at first, τὸ πρῶτον first, τὸ λοιπὸν hereafter, τί why? τι somewhat, τοῦτο or ταῦτα for this reason.*

- 541** For the accusative absolute see **591**. For the subject of the infinitive see **570 d**.



## ADJECTIVES

**542** An Adjective takes the gender, number, and case of its noun. This applies to all adjectival words that are declined—the article, participles, and adjective pronouns—whether attributive or predicate.

**543** The noun with which an adjectival word agrees is often not expressed :

Ἡ δεξιὰ *the right hand* (χείρ), τὴν ταχίστην *the quickest way* (ὁδόν), μακράν *a long way* (ὁδόν), οἱ πολλοί *the many*.

a. Note the two cases that may arise when the subject of an infinitive is omitted :

(1) Βούλεται σοφὸς γενέσθαι *he wishes to become wise*. Here the unexpressed subject of the inf. is the same as that of βούλεται, the principal verb ; hence the predicate adjective σοφός agrees with the subject of the latter, in the nominative.

(2) Κακούργον ἐστὶ κριθέντ' ἀποθανεῖν, στρατηγοῦ δὲ μαχόμενον τοῖς πολεμίοις *it is like a criminal to die by sentence of court, but like a general to die fighting with the enemy*. D. 4, 47. Here κριθέντα and μαχόμενον agree with the *understood* subject of ἀποθανεῖν, which subject is omitted because indefinite and general.

**544** By omission of the noun many adjectives become nouns ; any adjective or participle may be so used, most often with the article (cp. 552, 555 b, 582 a), but also without an article :

Διδακτόν ἐστιν ἡ ἀρετή *virtue is a thing that may be taught*. PR. 320 b. (Here διδακτόν, instead of agreeing in gender with ἀρετή, is a predicate noun.) ῥητορική *rhetoric, the art* (τέχνη) *of speaking*.

## SPECIAL IDIOMS OF PREDICATION

- 545** The commonest form of predication is a simple verb; the copula *εἰμι* or the like with a predicate adjective or noun is also familiar, and is like English and Latin usage; the predicate noun agreeing with the object is described in **534**. But Greek employs the predicate noun and adjective (and participle) more freely than English or Latin does, and in some peculiar idioms.<sup>1</sup>
- 546** A Predicate noun or adjective (or pronoun) agreeing with the *subject* often requires in translation a different construction :

Ἐγὼ σὲ ἄσμενος ἑώρακα *I am glad to have seen you.* AN. II. 1, 16. Ἐπύαξα προτέρᾳ Κύρου εἰς Ταρσοὺς ἀφίκετο *Epyaxa arrived in Tarsoi before Cyrus.* AN. I. 2, 25. ὁρθριος ἦκεις *you have come before sunrise.* PR. 313 b. συμπλέων ἐθελοντῆς *sailing with them as a volunteer.* D. 4, 29. ἐγὼ μὲν γείτων οἰκῶ τῇ Ἑλλάδι *I live as neighbor to Greece.* AN. II. 3, 18.

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<sup>1</sup> English uses many predicate adjectives and nouns in a manner like those in **546**, **547**; but the words so used are mostly different in meaning from those so used in Greek, and they are much fewer and less common:

*Benighted* walks under the midday sun.—MILTON, *Comus*.

To glide *a sunbeam* by the blasted pine,

To sit *a star* upon the sparkling spire.—TENNYSON, *Princess*.

Noon lay *heavy* on flower and tree.—SHELLEY, *To Night*.

Kneel *undisturbed*, fair saint.—THACKERAY.

—May find

*Thee sitting careless* on a granary floor.—KEATS, *Ode to Autumn*.

And learns *her gone* and *far* from home.—TENNYSON, *In Mem.*, viii.

So in many common prose expressions: *go barefoot, run dry, lie quiet, live secure, come home hungry, also build a wall high, strike one dumb, walk oneself lame, drink the stream dry, etc.*

ἔλεγε πρῶτος Τισσαφέρνης *Tissaphernes spoke first*.  
 AN. II. 3, 17. τίς ποτε ἀγλαᾶς ἔβας Θήβας; *what art thou that hast come to glorious Thebes?* S. OT. 153.

- 547 A Predicate adjective or noun agreeing with the *object*—accusative, genitive, or dative—often requires a different construction in translation:

Μετῴρους ἐξέκόμισαν τὰς ἀμάξας *they lifted the wagons up and brought them out*. AN. I. 5, 8. ἡ βαρυδαίμονα μήτηρ μ' ἔτεκεν *surely ill-fated was I at my birth (my mother bore me as one of evil fate)*. E. AL. 865. τίνας ποθ' ἔδρας τάσδε μοι θοάζετε; *what is this session that ye hold? (i. e., why sit ye thus?)*. S. OT. 2. τὸν στρατὸν ἐλάσσῳ ἤγαγον *the army (which) they led (was) smaller*. T. I. 11.

Ἑγούμενοι αὐτονομῶν τῶν ξυμμάχων *leading their allies, but leaving them self-governing*. T. I. 97.

Χειμαδίῳ χρῆσθαι Λήμνῳ *to use Lemnos as winter quarters*. D. 4, 32.

- 548 The predication is sometimes implied, or merely indicated by the order, where it must in English be expressed (cp. 552 d):

Διὰ τὸ χειροπλήθεσι τοῖς λίθοις σφενδονᾶν *because the stones used in their slings were big enough to fill the hand*. AN. III. 3, 17. ἀνειμένη τῇ διαίτῃ *by their mode of life being more relaxed, i. e., because their mode of life was more relaxed*. T. I. 6. διὰ τὴν ληστεῖαν ἐπὶ πολὺ ἀντισχοῦσαν *because piracy had prevailed widely*. T. I. 7.

## THE ARTICLE

**549** The Article *ὁ, ἡ, τό*, originally a demonstrative pronoun, retains that meaning in a few phrases in Attic prose.

a. With *μέν* and *δέ*, in *ὁ μέν . . . ὁ δέ* *the one . . . the other*, in all the cases; also in *τὸ μέν . . . τὸ δέ* and *τὰ μέν . . . τὰ δέ* used adverbially (**540**):

*Οἱ μέν ἐτόξευον, οἱ δ' ἐσφενδόνων* *some used their bows and others their slings.* AN. III. 3, 7. *τὰ μέν τι μαχόμενοι τὰ δὲ ἀναπανόμενοι* *now fighting a little and now resting.* AN. IV. 1, 14.

b. In *ὁ δέ, ἡ δέ, τὸ δέ* *but* (or *and*) *he* (*she, this*), beginning a sentence, when the subject changes:

*Κῦρος δίδωσι Κλεάρχῳ μῦρίους δαρεικούς· ὁ δὲ λαβὼν τὸ χρῦσίον στρατεύμα συνέλεξεν* *Cyrus gives Klearchos ten thousand darics, and he taking the money collected an army.* AN. I. 1, 9.

c. In *πρὸ τοῦ* *before this, earlier*; also in *καὶ τόν* (*τήν, τούς*) and *τὸν* (*τήν, τούς*) *δέ*, when *καὶ ὅς ἔφη, ἡ δ' ὅς* (**560**), and the like are changed to the infinitive in indirect quotation (**577, 578**):

*Καὶ τὸν εἰπεῖν* *and that he said.* *τὸν δὲ γελάσαι* *and that he laughed.*

**550** Poets omit the article freely where prose requires it; they also use it more freely as a demonstrative, and sometimes (as in Homer) as a relative pronoun.

**551** The differences between Greek and English in the use of the article must be learned in reading; note especially the following:

a. Names of persons often take the article :

Διαβάλλει τὸν Κῦρον *he slanders Cyrus*; but also συλλαμβάνει Κῦρον *he arrests Cyrus*. AN. I. 1, 3.

b. Abstract nouns generally have the article :

Ἡ σοφία or σοφία *wisdom*.

c. With a possessive pronoun or a possessive genitive the noun has the article when a *definite* person or thing is meant :

Ἐμὸς φίλος or φίλος μου *a friend of mine*, but ὁ ἐμὸς φίλος or ὁ φίλος μου *my friend* (a definite person). Δία, ἐν οὗ τῳ ἱερῷ ἐσμεν *Zeus, in whose sacred precinct we are*. T. III. 14. ποταμὸς οὗ τὸ εἶρος *a river whose width*.

d. The article alone is often used where English requires a possessive pronoun :

Διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν *he brings Cyrus into discredit with his brother*. AN. I. 1, 3.

e. Names of countries, mostly adjectives by origin, commonly have the article :

Ἡ Ἑλλάς *Greece*.

f. Names of peoples often omit the article :

Ἀθηναῖοι or οἱ Ἀθηναῖοι *the Athenians*.

g. Predicate nouns rarely have the article; the subject and a predicate noun are often thus distinguished (cp. 552) :

Ἐχθρὸς ἄνθρωπος (36 b) *the man is an enemy*. D. 4, 50.

h. For the article with demonstrative pronouns see 553, 554.

552 a. The place just after the article is called the *attributive position*. Most attributive words take that position if the noun has an article :

Οἱ ἀγαθοὶ δημιουργοί *the good artisans*.

b. Sometimes the article and an attributive stand *after* the noun, as if added as an afterthought :

Κατὰ τοὺς νόμους τοὺς κειμένους *according to the laws, the established (laws)*. τήν τε πόλιν διήρπασαν καὶ τὰ βασιλεια τὰ ἐν αὐτῇ *they plundered both the city and the palace in it*. AN. I. 2, 26.

c. If an adjective (or a participle, adverb, or other expression used adjectively) stands before or after both article and noun (the article being before the noun, in the normal order), it is in the *predicate position*, and is a predicate, whether a verb is expressed or not:

Ἄγαθοι οἱ δημιουργοί *the artisans are good.* καλὸν τὸ ἄθλον καὶ ἡ ἐλπὶς μεγάλη *the prize is noble and our hope great.* PH. 114 c.

d. An adjective in the predicate position with a noun in the genitive, dative, or accusative often requires special care in translating (cp. 548):

Μετ' ἀκραιφνους τῆς συμμαχίᾳς *with the alliance still intact.* T. I. 19. διὰ φιλιᾳς τῆς χώρᾳς ἀπάξει *he will make the country friendly in leading us through.*

AN. I. 3, 14. Κῦρος ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο *Cyrus went into the battle with his head bare.* AN. I. 8, 6.

οὐκ ἐμὸν ἐρῶ τὸν λόγον, ἀλλ' εἰς ἀξιόχρεων ὑμῖν τὸν λέγοντα ἀνοίσω *the statement I shall make will not be mine, but the speaker to whom I shall refer it will be sufficient for you.* AP. 20 e.

553 But ὅδε, οὗτος, and ἐκεῖνος regularly take the predicate position, the noun *requiring* the article; when the article is omitted, the noun or the pronoun is a predicate:

Ἐκεῖνος ὁ παῖς or ὁ παῖς ἐκεῖνος *yonder boy.* But ταύτην εἰρήνην ὑπολαμβάνει *he understands this to be peace.* D. 9, 9. τῷδε φίλῳ χρῶμαι *I treat this man as a friend.*

a. Proper names, however, may omit the article; and if another adjectival expression is used with the pronoun, the latter *may* stand in the attributive position:

Ὁ δὲ (ὁ) Σωκράτης *this Socrates*. τὰς ἐπιστολιμαίους ταύτας δυνάμεις *these forces on paper (forces that figure in dispatches)*. D. 4, 19. τὰς ἐξαίφνης ταύτας στρατείās *these sudden expeditions*. D. 4, 17. But also ἐκ τῆς ἀμελείās ταύτης τῆς ἀγᾶν *out of this too great carelessness*. D. 4, 17.

554 Likewise ἕκαστος, ἑκάτερος, ἄμφω, ἀμφοτέρως take the predicate position, *if* the noun has the article. So also a personal or a relative pronoun in the possessive genitive (ἐμοῦ, μου, ἡμῶν, σοῦ, ὑμῶν, αὐτοῦ, αὐτῶν, οὗ, ᾧ, etc.), with the same exception for the personal pronouns as for ὅδε, etc. (553 a):

Τῷ παιδίᾳ ἀμφοτέρω *both his sons*. ἡ πόλις ἡμῶν *our state*.

a. But the *reflexives* used possessively (ἐμᾶντοῦ, ἑαυτοῦ, etc.) take the attributive position, if the article is present:

Ἡ ἑαυτοῦ χώρα *his own land*.

555 a. An adverbial expression is made adjectival by standing in the attributive position:

Οἱ πάλαι Ἀθηναῖοι *the Athenians of old*. ἡ οἴκαδε ὁδός *the way home*. τῶν οἴκοι ἀντιστασιωτῶν *his opponents at home*. AN. I. 1, 10. ἡ τότε ῥώμη τῶν Λακεδαιμονίων, ἡ νῦν ὕβρις τούτου *the strength of the Spartans then, the insolence of this man now*. D. 4, 3.

b. An adjectival expression is made in effect a noun by having an article before it and no noun after it:

Οἱ πάλαι *the men of old*. οἱ πολλοί *the many, the masses*. οἱ ἀμφὶ Ἀνυτον *Anytos and his fol-*

*lowers (those about Anytos). ὁ βουλόμενος any one who wishes. οὐκ ἔστιν ὁ τολμήσων there is no one who will dare.* AN. II. 3, 5.

c. Any quoted word, phrase, or clause is made a noun by prefixing τό :

Τὸ μὴδὲν ἄγαν *the saying, "Nothing too far."*

d. Some adverbial expressions are extended and made adverbial accusatives (540) by prefixing τό or τά :

Τὰ νῦν *now. τὸ κατ' ἐμέ as regards me. τὸ δὲ ὅπως, τοῦτο λέγε but the how, tell us that.* D. 3, 10.

## 556 Distinguish

πολλά *many things, τὰ πολλά most things, in most cases ;*

πολύ *much, τὸ πολὺ the greater part ;*

πλείστοι *very many, οἱ πλείστοι most people, the majority.*

Also ἡ μέση πόλις *the city between (two others), μέση ἡ πόλις or ἡ πόλις μέση the midst of the city ;*

ἡ ἐσχάτη χώρα *the farthest land,*

ἐσχάτη ἡ χώρα or ἡ χώρα ἐσχάτη *the edge of the land ;*

ὁ μόνος υἱός *the only son,*

μόνος ὁ υἱός or ὁ υἱὸς μόνος *the son only.*

## PRONOUNS

557 The endings of the verb indicate the person (first, second, or third) with sufficient clearness ; hence the personal pronouns in the nominative, ἐγώ, σύ, ἡμεῖς, ὑμεῖς, are used only when emphasized. So in the third person οὗτος, ὅδε, or ἐκεῖνος as subject :



Ἐγὼ δὲ κνοίην ἂν ἐμβαίνειν *I should myself hesitate to go aboard.* AN. I. 3, 17. ἀλλ' εἶδεν τοῦτο καλῶς ἐκείνος *but HE saw this clearly.* D. 4, 5.

- 558** For the three meanings of αὐτός see **199**. Note that when standing alone in the nominative αὐτός always means *ipse*, emphasizing some word understood :

Αὐτὸς ξυνειδώς φησιν; *does he say it of his own knowledge?* S. OT. 704. ἥξει γὰρ αὐτά *things will come of themselves.* S. OT. 341. αὐτὸς ἔφη *he himself (the master) said it, ipse dixit.*

In other cases also the word emphasized by αὐτός may be omitted :

Πλευστέον εἰς ταύτας αὐτοῖς ἐμβαῖσιν *you must sail, going on board in person* (ὑμῖν being understood). D. 4, 16.

a. Note also the idiomatic use of αὐτός with an ordinal numeral :

Ἐρέθη πρεσβευτὴς δέκατος αὐτός *he was chosen ambassador with nine others (himself tenth).* H. II. 2, 17.

- 559** In phrases like ἡμέτερα αὐτῶν *our own things* the possessive pronoun (adjective) and the possessive genitive are put side by side, as equivalent constructions, instead of ἡμῶν αὐτῶν, etc.

- 560** Ὅς retains its earlier force, as a demonstrative, in a few phrases :

Ἦ δ' ὅς *said he.* καὶ ὁς ἔφη *and he said.* So καὶ ἧ, καὶ οἷ. Cp. **549**.

a. For the use of ὅς as a relative see **613**, **614**.

- 561** a. Οὗτος in the nominative is sometimes used in calling to a person :

Οὗτος, τί ποιεῖς *you there, what are you doing?*

AR. R. 198.

b. Note also ὅδε, οὗτος, or ἐκεῖνος in the predicate, translated by *here, there*, etc. :

Ὁ δ' ἐκ δόμων περᾶ *here he comes from the house.*  
 S. AN. 386. νῆες ἐκεῖναι ἐπιπλέονσι *yonder are ships*  
*sailing in.* T. I. 51. οἷδε παῖδες στείχουσι *here come*  
*the boys.* E. M. 46.

## INFINITIVES

**562** The Infinitive is a verbal noun whose range of use has been much enlarged. Originally a *to* or *for* dative, it retains that force in some of the most common constructions (**565**, **566**) ; the others are developed from this, but the connection is not always clear. The English infinitive with *to* is in many uses closely parallel.

a. As a verb, the Infinitive has voice and tense, though it does not distinguish person or number; it may take a subject in the accusative, and an object (accusative, genitive, or dative), like the rest of the verb to which it belongs; it is modified by adverbs and particles, including *ἄν*.

As a noun it may in some uses take the article (neuter) and so be marked as having a noun construction in any case but the vocative.

**563** The present, aorist, and perfect Tenses of the Infinitive distinguish kinds of action (as in the subjunctive, optative, and imperative, **475**, **483**, **484**), not differences of time. The future puts the action in a time later than that of the principal verb.

a. When the infinitive represents a finite verb, it retains the tense and tense meaning of the form which it replaces (**577**).

**564** The negative with an infinitive is usually *μή*, except when the infinitive represents an original finite verb

which had οὐ; and even then after some verbs there is a tendency to change οὐ to μή (579 a).

- 565 The Infinitive may be connected, as a *to* or *for* dative, with verbs, adjectives, adverbs, nouns, or with a whole phrase :

Τὴν χώρᾱν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλησιν *he gave the land over to the Greeks to plunder (for plundering)*. AN. I. 2, 19. πολλαὶ ἄμαξαι ἦσαν φέρεσθαι *there were many wagons to be carried off*. AN. II. 1, 6. οὐχ ὥρᾱ καθεύδειν οὐδ' ἀμελεῖν ἡμῶν αὐτῶν *it is no time for sleeping or for being careless of ourselves*. AN. I. 3, 11.

a. This Dative Infinitive has a wide range of meaning, from simple purpose to cases where it merely defines the application of a word or phrase. The dative force can usually be seen, but *in* or some other preposition may be necessary in translation :

Ἐλσεθε ἄρχειν μου *you chose (them) to rule over me*. AP. 28 e. ἔτοιμος λέγειν *ready to speak (for speaking)*. δεινὸς λέγειν *skilled in (with reference to) speaking*. οὐχ ἡδέα ἀκούειν *not pleasant to hear*. D. 4, 38. οἷος ἀεὶ ποτε μεταβάλλεσθαι *(such) as to be always changing*. H. II. 3, 45. ἱκανὸς τὰς ἀκροπόλεις φυλάττειν *sufficient for guarding the citadels*. AN. I. 2, 1. Κλέαρχος στυγνὸς ἦν ὁρᾶν *Klearchos was repulsive to see*. AN. II. 6, 9. οὗτοι συνέχθαι ἀλλὰ συμφιλεῖν ἔφῃν *I am not one (was not born) to join in hatred, but in love*. S. AN. 523. τοσούτου δέω ὁμολογεῖν *so far am I from*

*agreeing (I lack so much with reference to agreeing).*  
 D. 9, 17. νόσημα μείζον ἢ φέρειν a trouble too great  
 to bear (greater than for bearing). S. OT. 1293.

b. Note the use with ἔχω :

Οὐδὲν εἶχε φράσαι *he had nothing to tell.* S. OT. 119. This easily passes into the meaning *he could tell nothing*; hence ἔχω becomes practically equal to δύναμαι, taking an infinitive (most often a word of saying) with or without an object : οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρᾱς οὐδὲν εἶχομεν λαμβάνειν *even when coming hither we could not take anything from the country.* AN. II. 2, 11.

## 566 The Infinitive with ὥς or ὥστε is used

a. With adjectives in the comparative, or implying comparison :

Ὀλίγοι ὥς ἐγκρατεῖς εἶναι *too few to have power.*  
 C. IV. 5, 15. βραχύτερα ἢ ὥς ἐξικνεῖσθαι *too short to reach.* AN. III. 3, 7. ἐλάττω ἔχοντα δύναμιν ἢ ὥστε τοὺς φίλους ὠφελεῖν *having too little force to aid his friends (less than as for aiding).* H. IV. 8, 23. γέρων ἐκείνος ὥστε σ' ὠφελεῖν *he is old for aiding you.*  
 E. AND. 80.

b. To denote result, especially an intended result ; ὥστε is the usual word in prose, often preceded by a demonstrative ; the idea of intention gradually fades out :

Εἶχον τὰ δρέπανα εἰς γῆν βλέποντα ὥς διακόπτειν *they had the scythes extending toward the ground (as) for cutting in two (whomever they came on).*  
 AN. I. 8, 10. ὑπελάσᾱς ὥς συναντῆσαι *riding up so as to meet him.* AN. I. 8, 15. νυκτὸς ἰέναι, ὥς μὴ

ὁρᾶσθαι *to go by night so as not to be seen.* AN. IV. 6, 13. χρόνῳ ποτ' ἐξέπραξαν ὥς δοῦναι δίκην *at length they have wrought it out so as to pay the penalty.* S. AN. 303.

Μηχαναὶ πολλαὶ εἰσιν ὥστε διαφεύγειν θάνατον *many devices there are for escaping death.* AP. 39 a. πάντας οὕτω διατιθεὶς ὥστε αὐτῷ φίλους εἶναι *so disposing all (putting all into such disposition) as to be friendly to him.* AN. I. 1, 5. ἔχω τριήρεις ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον *I have triremes so as to catch their boat.* AN. I. 4, 8. δεῖν' ἐπηπείλει, ὥστ' οὔτε νυκτὸς ὕπνον οὔτ' ἐξ ἡμέρας ἐμὲ στεγάζειν *he made dreadful threats, so that neither by night nor day did sleep cover me.* S. E. 780 f. The last example comes very close to the use of ὥστε with an indicative, denoting an actual result (639 a).

c. Sometimes ὥστε with the infinitive states a condition or proviso (cp. 567) :

Τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστε αὐτοὺς ὑπακούειν βασιλεῖ *to rule the rest of the Greeks, provided they would (so as to) themselves obey the king.* D. 6, 11.

567 The Infinitive after ἐφ' ᾧ or ἐφ' ᾧτε states a condition or proviso :

Οἱ δ' ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ καίειν τὰς οἰκίας *and they said they would give back (the dead), on condition of their not burning the houses.* AN. IV. 2, 19. ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι φιλοσοφεῖν *we let you off, on this condition however, that you no longer seek wisdom.* AP. 29 c.

**568** The Infinitive is used with *πρίν* *before*:

Διέβησαν πρίν τοὺς ἄλλους ἀποκρίνασθαι  
*they crossed before the others answered.* AN. I. 4, 16.  
 Κάτειμι πρίν μοι μοῖραν ἐξήκειν βίου *I go down*  
*before my allotted term of life is over.* S. AN. 896.

For *πρίν* with finite modes see **644**.

a. Rarely *πρότερον ἢ* with the infinitive has the same meaning.

**569** The Infinitive is used in some idiomatic phrases, partly offshoots of the dative infinitive (**566 a** and **b**), partly standing nearer to the adverbial accusative (**540**). Among the most frequent are:

Ὡς εἰπεῖν or ὡς ἔπος εἰπεῖν *so to speak*, softening an expression that might seem too strong, (ὡς) συνελόντι εἰπεῖν *in a word* (for one to say, taking it together), ὡς εἰκάσαι *to make a guess*, ἐμοὶ δοκεῖν, *in my view, as it seems to me*, ὀλίγον δεῖν *almost (to lack little)*, ἐκὼν εἶναι *willingly*, τὸ νῦν εἶναι *for the present*, τὸ κατὰ τοῦτον εἶναι *as regards him*.

**570** The Infinitive is used as object with many verbs:

a. As the only object:

Πιθεῖν Τιτᾶνας οὐκ ἠδυνήθην *I could not persuade the Titans.* A. PB. 220. ἔμελλε καταλύειν *he was intending to halt.* AN. I. 8, 1. εἰς Πισιδᾶς βουλόμενος στρατεύεσθαι *wishing to make an expedition against the Pisidians.* AN. I. 1, 11. φοβοίμην ἂν ἔπρεσθαι *I should be afraid to follow.* AN. I. 3, 17.

b. With *μέλλω* *intend, am about*, the future infinitive is often used (also the present, sometimes the aorist):

Μέλλω ὑμᾶς διδάξειν *I am about to explain to you.* AP. 21 b. ἔμελλεν αὐτὸ καλὸν τε κάγαθὸν ποιήσκειν *he was likely to make them what they should be.* AP. 20 a. ἔμελλε καταλύειν *he*

*was about to halt.* AN. I. 8, 1. μέλλω παθεῖν *I am about to suffer.* A. PB. 652.

In all other uses the future infinitive may be regarded as representing an indicative (577, 578).

c. With another object:

Τοὺς ὀπλίτας ἐκέλευσεν αὐτοῦ μένειναι *he bade the hoplites remain there.* AN. I. 5, 13. ἐποίησε Σύννεσιν μὴ δύνασθαι κατὰ γῆν ἐναντιοῦσθαι Κύρῳ (the Spartan naval commander) *made Syennesis unable to oppose Cyrus by land.* H. III. 1, 1. αἱ ἡδοναὶ πείθουσι τὴν ψυχὴν μὴ σωφρονεῖν *pleasures urge the soul not to use self-control.* M. I. 2, 23.

d. From such uses as the last the accusative came to be regarded<sup>1</sup> as the subject of the infinitive:

Ἐβούλετο τὸν παῖδα ἀμφοτέρω παρεῖναι *he wished both his sons to be near.* AN. I. 1, 1. Σωκράτης ἡγείτο θεοὺς πάντα εἰδέναι *Socrates believed that the gods know everything.* M. I. 1, 19.

Thus arose the infinitive clause with subject accusative, which received a wide extension, as in Latin.

571 The subject of an infinitive is omitted when it is the same as that of the leading verb; a modifier of the subject, whether predicative or attributive, then agrees with the subject of the leading verb:

Ὁ δ' ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυ-

<sup>1</sup> A similar growth can be traced in English, in such a sequence as: (1) *It is good for us to be here*, (2) *For us to be here is good*, (3) *For us to be here is a proof of our friendship*. In (1) *for us* modifies *good*; in (2) the same construction is possible, but one is inclined to take *for us to be here* as a clause, the subject of *is good*; in (3) the last construction is the only one possible.

ρίου μνᾶς *and he promised that he would give five minae in money to each man* (cp. 577 a). AN. I. 4, 13.

Πέρσης ἔφη εἶναι *he said he was a Persian*. AN. IV. 4, 17.

a. A predicate noun or adjective remains in the nominative when the infinitive, with subject omitted, has the article, or depends on a preposition :

Ὅρεγόμενοι τοῦ πρώτος ἕκαστος γίγνεσθαι *striving each to get ahead of the other (to become first)*. T. II. 65, 10. οὐκ ἐπὶ τῷ δοῦλοι εἶναι ἐκπέμπονται ἄποικοι *not on the basis of being subjects are colonists sent out*. T. I. 34, 1.

b. If the subject is omitted because indefinite or general, a predicate or attributive modifier of it is in the accusative :

Δίκαιον εἶ πράττοντα μεμνήσθαι θεοῦ *it is just to remember God when one is prospering*. MEN.

c. When the omitted subject is the same as the object of the leading verb, that object being in the genitive or dative, a modifier of the subject may be either in the same case or in the accusative :

Κῦρος παραγγέλλει Κλεάρχῳ λαβόντι ἤκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ Ξενίᾳ ἤκειν παραγγέλλει λαβόντα τοὺς ἄλλους *Cyrus ordered Klearchos to come, bringing all the force he had; and he ordered Xenias to come, bringing the others*. AN. I. 2, 1. Κύρου ἐδέοντο ὡς προθυμοτάτου γενέσθαι *they asked Cyrus to show himself as zealous as possible*. H. I. 5, 2.

572 With verbs meaning *forbid, prevent, deny, escape*, or aim in any way at a negative effect,<sup>1</sup> the infini-

<sup>1</sup> Cp. "You may as well forbid the mountain pines  
To wag their high tops, and to make no noise,  
When they are fretten with the gusts of heaven."

*Mer. of Ven.*, iv, 1.



tive often has μή, though English omits the negative:

Ἀντέλεγόν τινες μὴ ἰέναι πάντας *some opposed, urging that all should not go.* AN. II. 5, 29. τὸν ἄνδρ' ἀπαυδῶ μήτ' ἐνδέχασθαι μήτε προσφωνεῖν τινα *this man I forbid any one to receive or address.* S. OT. 238. ἐγὼ μόνος ἡναντιώθην μηδὲν ποιεῖν παρὰ τοὺς νόμους *I alone opposed doing anything contrary to the laws.* AP. 32 b. μικρὸν ἐξέφυγε μὴ καταπετρωθῆναι *he barely escaped being stoned to death.* AN. I. 3, 2. καταρνέει μὴ δεδρᾶκέναι τάδε; *do you deny that you have done this?* S. AN. 442.

a. Mὴ with an infinitive becomes μὴ οὐ if the leading verb has a negative, or is in a question implying a negative:

Οὐδὲν ἐδύνατο ἀντέχειν μὴ οὐ χαρίζεσθαι *he could not hold out at all against granting the favor.* C. I. 4, 2. τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν; *why then do you delay (i. e., do not delay) to tell the whole?* A. PB. 654. τί ἐμποδὼν μὴ οὐχὶ ἀποθανεῖν; *what is to hinder (i. e., οὐδὲν ἐμποδὼν) our being put to death?* AN. III. 1, 13.

b. Most of these verbs admit also the simple infinitive without μή or μὴ οὐ:

Τί κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κῦρον προκαταλαμβάνειν; *what hinders our bidding Cyrus occupy the heights also for us?* AN. I. 3, 16.

c. With verbs of *hindering* and the like the infinitive may also have the article τοῦ, as a *from* genitive (509):

Κωλύσειεν ἂν τοῦ κάειν ἐπιόντας *he would prevent them from this attacking and burning.* AN. I. 6, 2.

**573** Some of the above infinitives, even those plainly dative in origin, occasionally have τό, especially in poetry:

Οὗτοί εἰσιν μόνοι ἔτι ἡμῖν ἐμποδὼν τὸ μὴ ἦδη εἶναι ἔνθα πάλοι σπεύδομεν *these alone are still in the way of our being at once*

where we have so long been eager to be. AN. IV. 8, 14. τὸ βιά πολιτῶν δρᾶν ἔφυν ἀμήχανος *act in defiance of the state I can not*. S. AN. 79 f. καρδίας δ' ἐξίσταμαι τὸ δρᾶν *yet from my heart's purpose I withdraw to do it*. S. AN. 1106. φόβος ἀνθ' ὕπνου παρασταεῖ, τὸ μὴ βλέφαρα συμβαλεῖν *fear instead of sleep stands near, that I close not my eyes*. A. A. 15.

The τό seems to bring these infinitives into connection with the specifying accusative (537), which is in effect much like a looser *for* dative, such as we translate by *with reference to* (523 a).

- 574 The Infinitive without or with τό is used as the subject of many verbs—also as a predicate noun or an appositive :

Γράμματα μαθεῖν δεῖ καὶ μαθόντα νοῦν ἔχειν *one must learn letters, and after learning them have sense*. MEN. ἐδόκει μοι ταύτῃ πειρᾶσθαι σωθῆναι *it seemed to me best to try to save myself in this way*. L. 12, 15. ἀγαθοῖς ὑμῖν προσήκει εἶναι *it befits you to be brave*. AN. III. 2, 11. τοῦτο ὑμῶν δέομαι, μήτε θαυμάζειν μήτε θορυβεῖν *this I ask of you, neither to be surprised nor to make a disturbance*. AP. 17 c.

a. Instead of an impersonal verb with the infinitive as subject, a personal construction is often used with the infinitive depending on the verb or adjective :

Καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι (instead of οὐ δοκεῖ καθῆσθαι) *for in fact we seem to be encamped not far from him*. AN. I. 3, 12. δίκαιός εἰμι ἀπολογήσασθαι (instead of δίκαιόν ἐστιν ἄ.) *it is right that I make my defense*. AP. 18 a.

- 575 The Infinitive with τοῦ or τῷ may be used in any genitive or dative construction that is suitable to its meaning :

Νέοις τὸ σιγᾶν κρεῖττόν ἐστι τοῦ λαλεῖν *for young people silence is better than talking.* MEN. ἄρξαντες τοῦ διαβαίνειν *being first in crossing.* AN. I. 4, 15. ἐκτὸς εἰ τοῦ μέλλειν ἀποθνήσκειν αὐριον *you are free from the prospect of dying to-morrow.* CR. 46 e. τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμείσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι *but the excelling his friends in attentiveness and in his eagerness to do favors, this rather to my mind appears admirable.* AN. I. 9, 24. οὐ πρὸς τῷ πόλεις ἀνηρηκέναι τίθησι τὰ Πύθια; *besides having destroyed states, does he not conduct the Pythian festival?* D. 9, 32. ἐπὶ τῷ συνοίσειν ταῦτα πεπεῖσθαι λέγειν αἰροῦμαι *I choose to speak because of my conviction that these measures will be for your interest.* D. 4, 51. κινδυνεύσαιτ' ἂν τῷ τὸν Ἑλλήσποντον ἀλλοτριωθῆναι *you would be endangered by the fact that the Hellespont has become another's.* D. 9, 18.

**576** An Infinitive with τοῦ is sometimes used to express purpose :

Μίνως τὸ ληστικὸν καθήρει τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ *Minos put down piracy, that his revenues might come to him better.* T. I. 4.

This may be regarded as a genitive of cause ; ὑπέρ or ἔνεκα is sometimes put with it.

**577** An Infinitive clause, with or without the article, often represents a sentence with a finite verb ; the original sentence is thus changed to a noun and made part of another sentence, in one of the constructions above described. Most often such an infinitive is the sub-

ject or object of a verb of *saying* or *thinking*—that is, a verb meaning *say, tell, hear, learn, or think, believe, know*, and the like. In such infinitive clauses

a. The original tense and tense-meaning are retained, the time (if the original verb was an indicative) being relative to that of the principal verb. The future infinitive is found chiefly in this use.

An imperfect or pluperfect indicative, as these tenses are not made in the infinitive, is represented by the present or perfect—the infinitive of the same tense-system.

b. If the original sentence had *οὐ*, that is usually retained, but is sometimes changed to *μή* (579 a).

c. If an original indicative or optative had *ἄν*, that is retained. Thus *ἄν* with an infinitive shows that the infinitive represents an indicative or optative with *ἄν* (579).

**578** The Infinitive representing a finite verb often stands as object with certain verbs of *saying* or *thinking*:

Ἐγὼ φημι ταῦτα φλυαρίᾱς εἶναι (representing ταῦτα φλυαρίαι εἰσὶ) *I say that this is nonsense.* AN. I. 3, 17. ἀντιλέγειν φῆς τοῖς βουλομένοις ἡμᾶς ἀπολέσαι *you say you spoke against (ἀντέλεγον, 577 a) those who wished to destroy us.* L. 12, 26. οὐκ ἔφη ὁ μεῖσθαι *he said he would not take an oath (οὐκ ὁμοῦμαι).* H. I. 3, 11. ὁμόσαντες ὅρκους ἧ μὴν μὴ μνησικακήσειν *taking oaths that they would verily maintain amnesty for the past (οὐ μνησικακήσω, οὐ being here changed to μή because of the idea of will implied in an oath).* H. II. 4, 43.

Νομίζω ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους *I think you are (ὑμεῖς ἐστε) to me both country and friends.* AN. I. 3, 6. οἰόμενοι τὰ πάντα νικᾶν καὶ Κῦρον ζῆν *thinking they were completely victorious and Cyrus was alive (νικῶμεν, ζῆ).* AN. II. 1, 1. ὑμᾶς ἔγωγε ἀκούω τοὺς Λακεδαιμονίους ἐκ παίδων κλέπτειν μελετᾶν *I hear that you Spartans practise stealing from childhood (μελετᾶτε).* AN. IV. 6, 14. πείσσεσθαι προσδοκῶν *expecting that he will suffer (πέισομαι).* D. 6, 18. ἄρα προσδοκᾶν αὐτοὺς τοιαῦτα πείθεσθαι οἷσθε *do you suppose they expected (προσεδόκων) to be suffering like this?* D. 6, 20.

a. So also as the subject (with λέγεται and the like, 574), as appositive, and in the personal construction (574 a) :

Ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά *she was said to have given Cyrus a large sum.* AN. I. 2, 12. τοὺς ἀγαθοὺς εἰς πόλεμον ὠμολόγητο διαφερόντως τιμᾶν *he was acknowledged to honor exceptionally those who were good for war.* AN. I. 9, 14. καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι *for we seem to me to be encamped by no means far from him.* AN. I. 3, 12.

b. Future infinitives with ὥστε fall under this head, scarcely differing at all from ὥστε with a future indicative (639 a) :

Μωριά τηλικαύτην ἡγείσθαι πόλιν οἰκεῖν τὸ μέγεθος ὥστε μὴ δεινὸν πείσσεσθαι *it is folly to think the state we live in is so great that we shall suffer nothing serious.* D. 9, 67.

579 An Infinitive with ἄν represents an indicative or optative with ἄν (461, 467, 479, 480), the context alone determining which :

Ἀκούω Λακεδαιμονίους τότε ἐμβαλόντας ἄν καὶ κακώσαντας τὴν χώραν ἀναχωρεῖν ἐπ' οἴκου πάλιν *I hear that the Spartans in those times, after invading*

*and ravaging the land, would then withdraw toward home again* (ἀνεχώρουν ἄν, 461 a). D. 9, 48. Κῦρος ἄριστος ἂν δοκεῖ ἄρχων γενέσθαι *it seems likely that Cyrus would have been an unusually good ruler* (ἄριστος ἂν ἐγένετο, 467 c). O. 4, 18. ἄρα αὐτοὺς λέγοντος ἂν τινος πιστεῦσαι οἴεσθε; *do you think they would have believed any one if he said it?* (λέγοντος ἂν τινος ἐπίστευσαν;) D. 6, 20.

Σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος *with you I think I should be in honor* (τίμιος ἂν εἶην, 479). AN. I. 3, 6. ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν *he was confident that he would suffer nothing contrary to the agreement* (οὐδὲν ἂν πάθοιμι). AN. I. 9, 8.

a. Some of the above examples illustrate the tendency to change original οὐ to μή with the infinitive after words meaning *swear, promise, hope*, and the like; the notion of *will* in the verb seems to affect the negative.

For exclamatory and imperative infinitives see 492.

For farther treatment of indirect discourse see 657-664.

## PARTICIPLES

**580** The Participle is a verbal adjective, essentially like the English participle in use; but its full declension enabled the range of the Greek participle to be extended much farther in some directions.

a. As a verb the participle has voice and tense, and may take an object (accusative, genitive, or dative) or an adverbial modifier.

As an adjective it is declined, and agrees with a noun or pronoun, (1) attributively, with or without the article, (2) as a predicate, belonging to either subject or object.

**581** The present, aorist, and perfect tenses of the participle denote the kind of action rather than time ; the present denotes continuance or repetition, the aorist denotes simple occurrence or attainment, the perfect denotes a completed act or a continued state (cp. 475, 563).

a. But when a participle represents an indicative clause, the tenses retain the tense-meaning of the indicative, and denote time present, past, or future relatively to that of the leading verb. The future participle is always so used ; for the other tenses the context alone determines whether the time-value is intended or not (cp. 577).

Note examples in the following sections.

**582** The Attributive Participle agrees *directly* with a noun, with or without an article :

Τὰ καθεστηκότα πράγματα *the existing situation (affairs, government)*. κεκαλλιεπημένους λόγους *finely worded speeches*. AP. 17 b.

a. The Attributive Participle is often used without a noun, thus becoming itself a noun (555 b). Such a phrase, if brief, may sometimes be rendered by an English noun ; if longer, its nearest equivalent is a relative clause :

Οἱ λέγοντες *the speakers*, οἱ ἀκούοντες *the hearers*, οἱ ἐνοικοῦντες *the inhabitants*, ἡ τεκοῦσα *the mother*, εἰκὴ λεγόμενα *things stated carelessly*, τὰ αὐτοῖς βεβιωμένα *their lives (things lived by them)*, τὰ δόξαντα τῇ στρατιᾷ *the opinion (decision) of the army*. AN. I. 3, 20.

Οἱ ταύτην τὴν φήμην κατασκεδάσαντες *those who have spread this report* ; τοὺς ταῦτα ζητοῦντας *those who investigate these matters*. AP. 18 c. ὃ καταψηφισάμενοί μου *you who voted against me*. AP. 39 b.

b. Common phrases are ὁ βουλόμενος *any one who wishes*, ὁ τυχών *any chance comer*. Note also καλούμενος and λεγόμενος in phrases like κρήνη ἡ Μίδου καλουμένη *the spring called*

*Midas's, the so-called spring of Midas; τὸν ἱερὸν καλούμενον πόλεμον the war called Sacred, the so-called Sacred war.*

c. With οὐ such a participial phrase refers to a particular person, thing, or class; with μή (486) the phrase is more general, a merely supposed case:

Τοῖς μὴ πειθομένοις μετέμελε *any who did not take his advice repented.* M. I. 1, 4. (τοῖς οὐ πειθομένοις would have meant *those people*, a definite class, *who in fact did not take his advice.*)

- 583 A Participle often agrees *attributively* with a noun or pronoun, without the article, adding some *circumstance* of the main action. (*Circumstantial Participle.*)

English uses the same construction, but less freely; a better rendering is often a relative clause, or an adverbial phrase or clause (of time, manner, cause, means, concession, condition), or even another verb parallel to the leading verb. The circumstantial participle without ἄν represents an indicative; the tense therefore generally denotes time (581 a).

Ἡ μήτηρ ὑπῆρξε Κύρω φιλοῦσα αὐτὸν μάλλον *his mother supported Cyrus, loving him more.* AN. I. 1, 4. ἀκούσασιν τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν *on hearing this the generals decided to call together the army.* AN. IV. 4, 19. ὁ δὲ ἐλπίδας λέγων διῆγε *but he kept putting them off by talking hopefully.* AN. I. 2, 11. πρῶτον μὲν ἐδάκρυε πολλὸν χρόνον ἑστώς *first he stood and wept for some time.* AN. I. 3, 2. ταῦτα γὰρ καλῶς ἐγὼ εἰδὼς διώλεσα *this, though I knew it well, I had let slip.* S. OT. 318.

a. Certain participles occur often in idiomatic use, as ἀρχόμενος (*beginning*) at first, τελειῶν (*ending*) finally, ἔχων (*holding on*) constantly, θαρρῶν *boldly*, λαθῶν *secretly*, ἀνύσας *quickly*



χαίρων *without punishment*, κλαίων *with sorrow*. Also ἔχων, ἄγων, λαβών, φέρων, χρώμενος may often be translated *with* :

Τελεωτῶν οὖν ἐπὶ τοὺς χειροτέχνῃς ἦα *so finally I went to the artisans*. AP. 22 c. οὗ τι χαίρων δὶς γε πημονᾶς ἐρεῖς *not without sorrow shalt thou twice speak words so dire*. S. OT. 363. Πρόξενος παρῆν ἔχων ὀπλίτας *Proxenos came with hoplites*. AN. I. 2, 3.

b. The future participle in this use often expresses intention or purpose :

Ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου λέγοντες ἃ ἐγίγνωσκον *some rose of their own accord to say what they thought*. AN. I. 3, 13. πέμψαι καὶ προκαταληψομένους τὰ ἄκρα *to send men to seize the heights in advance*. AN. I. 3, 14.

**584** Predicate Participles are used like predicate adjectives (545–548), with extensions into certain special idioms. The compound tenses, consisting of εἶμι and a participle agreeing with the subject, are the simplest type.

**585** A Predicate Participle agreeing with the *subject* is often used

a. With verbs that express *existence in some particular way*, as

τυγχάνω *am by chance*, *happen to be*,

λανθάνω *am secretly* or *without the knowledge of*,

φθάνω *am first*, *get the start in*,

διάγω, διατελῶ, διαγίγνομαι *am continuously*, *keep on*,

φαίνομαι (also δηλός or φανερός εἶμι) *am plainly* :

Παρὼν ἐτύγχανε *he happened to be there*. AN. I. 1, 2.

ἐτύγγανον λέγων *I was just saying*. AN. III. 2, 10.

βουλοίμην ἂν λαθεῖν αὐτὸν ἀπελθὼν *I should like to get away without his knowing it (to be-hidden-from him*

*going away*). AN. I. 3, 17. φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους *they anticipate the enemy in getting upon the height*. AN. III. 4, 49. διετέλουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι *they kept using the enemies' arrows*. AN. III. 4, 17. οὐ φθονῶν τοῖς φανερώς πλουτοῦσιν ἐφαίνετο *he was plainly not envious of the openly wealthy (it was plain that he did not envy)*. AN. I. 9, 19.

b. With verbs meaning *begin, cease, endure, grow weary, and the like*:

Οὐποτε ἐπανόμην ἡμᾶς οἰκτίρων *I never ceased pitying ourselves*. AN. III. 1, 19. ἀπείρηκα ἤδη συσκευαζόμενος καὶ τρέχων καὶ τὰ ὅπλα φέρων *I am tired now of packing up and running and carrying my arms*. AN. V. 1, 2.

c. With οἶχομαι *am gone* a predicate participle may specify the manner of going, and so contain the main thought:

Εἰς τὸ πρόσθεν οἶχονται διώκοντες *they have gone forward in pursuit*. AN. I. 10, 5. ὄχετο ἀπελεύων *he went riding away, or simply, he rode away*. AN. II. 4, 24.

With ἦκω and some others the idioms differ but little from English usage.

d. A Participle agreeing with the subject is so used with some verbs that one can not say certainly whether it is a circumstantial or a predicate participle:

Τούτου οὐχ ἡττησόμεθα εὖ ποιοῦντες *we shall not be behind him in well-doing*. AN. III. 2, 23. ἀδικεῖ τοὺς νέους διαφθείρων *he is guilty of corrupting the young*. M. I. 1, 1. So with a number of verbs meaning *endure, am pleased, content, indignant, ashamed, etc.*

**586** A Predicate Participle agreeing with the *object* is often used

a. With some verbs meaning *perceive* (with the senses or with the mind), *remember*, *know*, and the like:

Εἶδε Κλέαρχον διελάυνοντα *he saw Klearchos riding through.* AN. I. 5, 12. οὐκ ᾔδεσαν αὐτὸν τεθνηκότα *they did not know that he was dead.* AN. I. 10, 16. ἤδη δέ τινων ἡσθόμην καὶ διὰ ταῦτα ἀχθομένων μοι *and now I have observed that some felt unpleasantly toward me for this reason too.* L. 16, 20. ἤκουσά ποτε αὐτοῦ περὶ φίλων διαλεγομένου *I once heard him talking about friends.* M. II. 4, 1. χαίρουσιν ἐξεταζομένοις τοῖς οἰομένοις μὲν εἶναι σοφοῖς οὖσι δ' οὐ *they delight in the examination of those who think they are wise but are not.* AP. 33 c.

b. With verbs meaning *show*, *make known*, and the like:

Κῦρον ἐπιστρατεύοντα πρῶτος ἠγγεῖλα *I was the first to report that Cyrus was marching against him.* AN. II. 3, 19. ἐμὲ τοῖνυν οὐδεὶς ἂν ἀποδείξειεν ἀπενεχθέντα *no one, now, could show that my name was handed in.* L. 16, 7.

**587** With some verbs a predicate participle may agree with either subject or object, according to the meaning (cp. **586**):

Ἵσθι μέντοι ἀνόητος ὢν *be sure, however, that you are foolish.* AN. II. 1, 13. ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες περιγενέσθαι *we see that we are unable to get the upper hand.* T. I. 32. ᾔσθετ' ἡδικημένη *she perceived that she had been wronged.* E. M. 26. ἐγὼ οὐ ξύνουδα ἐμαντῶ σοφὸς ὢν *I am not conscious of being wise.*

AP. 21 b. Cp. ἐμαντῶ ξυνήδη οὐδὲν ἐπισταμένῳ *I was conscious that I knew nothing* (AP. 22 d), with no essential difference of meaning, because subject and object are the same person.

**588 a.** Most of the above verbs admit also as object a ὅτι clause (622).

**b.** Ἀκούω, αἰσθάνομαι, πυνθάνομαι admit three constructions, usually distinct in meaning :

ἀκούω τινός w. ptc. *I hear, with my own ears, something going on ;*

ἀκούω τι (or τινά) w. ptc. *I hear, am told, that— ;*

ἀκούω w. acc. and inf. *I hear, as report, or tradition, that—.*

**c.** In like manner several verbs admit either a predicate participle or an infinitive, with different meaning :

WITH PARTICIPLE  
φαίνομαι *I plainly am,*

ἀρχομαι *am at the beginning of,*

αἰδοῦμαι { *am ashamed of,* }

αἰσχύνομαι { *do with shame,* }

γινώσκω *recognize*

ἐπίσταμαι *understand* } *that*

οἶδα *know* } *some-*

μανθάνω *learn* } *thing*

ἐπιλανθάνομαι *forget* } *is,*

μύνημαι *remember* }

WITH INFINITIVE  
*it appears (but may not be true) that I— ;*

*undertake, set about ;*

*am ashamed to, refrain for shame ;*

*decide*

*understand how*

*know how*

*learn (how)*

*forget (how)*

*remember*

} *to do something.*

**589** A Participle may agree with a genitive which is not dependent on any other word ; the two are then in the *Genitive Absolute* :

Ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος *he went up on the mountains, no one hindering.* AN. I. 2, 22.

**a.** Ἐκὼν *willing* and ἄκων *unwilling* are treated as participles :

ἄκοντος ἀπὸν Κύρου *going away without Cyrus's consent (Cyrus unwilling)*. AN. I. 3, 17.

- 590 In effect the Genitive Absolute is an abbreviated adverbial clause, of time, cause, condition, concession, or merely of attendant circumstance. These relations are not stated, but only implied in the context; often one can not say which of two or more relations is more prominent:

Τούτων λεχθέντων ἀνέστησαν *this said, they rose*. AN. III. 3, 1. οὐδὲν τῶν δεόντων ποιούντων ὑμῶν κακῶς τὰ πράγματα ἔχει *affairs are in a bad way while (because?) you are doing nothing of what you should*. D. 4, 2. καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν *even though he is sending for me, I am unwilling to go*. AN. I. 3, 10.

a. The Participle may stand alone in the genitive absolute when the noun or pronoun is readily supplied from the context:

Ἐντεῦθεν προΐόντων ἐφαίνετο ἵχνη ἵππων *as they went on from there, tracks of horses appeared*. AN. I. 6, 1.

- 591 A Participle may be in the *Accusative Absolute* instead of the genitive, when it is impersonal, or has an infinitive as subject:

Ἐξόν εἰρήνην ἔχειν αἰρεῖται πολεμεῖν *when it is possible to have peace, he chooses war*. AN. II. 6, 6. οἶσθα, μέλον γέ σοι *you know, since it is of interest to you*. AP. 24 d. So προσήκον *since (or though) it is fitting*, δόξαν *it having been agreed to*, ἀδελον ὃν *it being uncertain*, τυχόν *by chance*, and others.

a. Even personal expressions are sometimes in the accusative absolute, especially with ὥς or ὥσπερ (593 c, d):

Σωκράτης ἤρχετο πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ διδόναι, ὥς τοὺς θεοὺς κάλλιστα εἰδότας *Socrates used to pray to the gods simply to give what was good, feeling that the gods knew best (what is good)*. M. I. 3, 2.

- 592 A few adverbs, though belonging grammatically to the verb, often stand with and seem to modify a circumstantial participle ; such are ἄμα, μεταξύ, εὐθύς, αὐτίκα, ὅμως :

Ἄμα ταῦτ' εἰπὼν ἀνέστη *immediately as he said this he rose.* AN. III. 1, 47. πολλαχοῦ με ἐπέσχε λέγοντα μεταξύ *it often checked me in the midst of my words (checked me midway, while speaking).* AP. 40 b. εὐθὺς παῖδες ὄντες μαθόνουσιν ἄρχειν τε καὶ ἄρχεσθαι *immediately, while boys, they learn both to rule and to be ruled.* AN. I. 9, 4. ἐρήσομαι δὲ καὶ κακῶς πάσχοι' ὅμως *I will ask, though wronged, none the less.* E. M. 280.

- 593 Certain particles make more distinct the relation of thought between the circumstantial participle and the rest of the sentence.

a. ὅτε (less often οἷον, οἷα) shows that the participle is causal :

Ἐπὶ πολὺν ἦν τὰ ὑποζύγια, ὅτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα *the baggage animals extended a long way, because the road they were following was narrow.*

AN. IV. 2, 13.

b. Καίπερ (also καί, though less distinctly) shows that the participle is concessive :

Οὕς ἐγὼ μᾶλλον φοβοῦμαι ἢ τοὺς ἀμφὶ Ἄνυτον, καίπερ ὄντας καὶ τούτους δεινούς *whom I fear more than Anytos and his friends, although these also are formidable.* AP. 18 b.

c. ὥς with a participle is often rendered by *as* ; but the idiom has been extended far beyond what is possible in English. In many cases ὥς implies that the statement of the participle is the thought of some

one mentioned in the context; the translation must vary with the situation:

Τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλησιν ὡς πολεμῖαν οὕσαν *he turned the land over to the Greeks to plunder, as being hostile.* AN. I. 2, 19. συλλαμβάνει Κῦρον ὡς ἀποκτενῶν *he arrested Cyrus, as intending to kill him.* AN. I. 1, 3.

Ἐλεγε θαρρεῖν ὡς καταστησομένων τούτων εἰς τὸ δέον *he told him to have no fear, assuring him that this would settle itself properly.* AN. I. 3, 8. ἦλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι, ὡς ἐνταῦθα ἐλέγξων τὸ μαντεῖον *I went to one of the men who seemed to be wise, thinking that there I should test the oracle.* AP. 21 c. ἐκπίπτοντες παρ' Ἀθηναίους ὡς βέβαιον ὃν ἀνεχώρουν *when exiled they withdrew to the Athenians, with the idea that it was safe there.* T. I. 2.

d. Ὡσπερ *just as, even as* (cp. 216) is a strengthened ὡς, but it often requires a different translation:

Ἄλλος ἀνέστη ἐπιδεικνὺς τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κῦρου ποιοιμένου *another arose, pointing out the simplicity of the man who suggested asking for boats, just as if Cyrus were making the expedition back again.* AN. I. 3, 16. κατακείμεθα ὥσπερ ἐξὸν ἡσυχίαν ἄγειν *we are lying here just as if it were possible to remain quiet.* AN. III. 1, 14.

- 594 With some verbs of knowing, thinking, saying, ὡς is used with a predicate participle; in some cases a circumstantial participle with ὡς is used where we might expect a predicate participle:

Ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω *let no one of you speak with the idea that I will retain command in this campaign* (591 a). AN. I. 3, 15. δηλοῖς δ' ὥς τι σημανῶν νέον *you show that you have something new*

*to reveal (you show as one about to reveal).* S. AN. 242. ὡς πολλέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ *shall I report from you that there is war? (shall I report with the understanding that there is war?)*. AN. II. 1, 21.

- 595 A Participle with ἄν represents an optative or indicative with ἄν, the context alone determining which (cp. 579):

Αἰτεῖ ξένους, ὥς οὕτω περιγεγόμενος ἄν τῶν ἀντιστασιωτῶν *he asks for mercenaries, saying that thus he should get the better of his opponents* (representing περιγενοίμην ἄν). AN. I. 1, 10. Σωκράτης ῥᾶ-δίως ἄν ἀφ' ἐθελὺς ὑπὸ τῶν δικαστῶν προείλετο ἀποθανεῖν *Sokrates, who would easily have been acquitted by the judges, chose to die.* M. IV. 4, 4.

#### VERBAL ADJECTIVES IN -ΤΕΟΣ

- 596 The Verbal in -τέος (cp. 352, 354) is generally passive in meaning; it may be used in the personal or the impersonal construction; the agent in either construction is expressed by a dative (524 b).

a. The personal construction gives more prominence to the subject, with which the verbal agrees, as attributive or as predicate; the copula is often omitted:

Ἐμοὶ τοῦτο οὐ ποιητέον *this must not be done by me.* AN. I. 3, 15. οὐ τοσαῦτα ὄρη ὁρᾶτε ὑμῖν ὄντα πορευτέα; *do you not see so many mountains that must be traversed by you?* AN. II. 5, 18.

b. The impersonal construction gives more prominence to the action; the verbal is in the neuter sin-



gular (sometimes in the plural), and may take an object; the copula is often omitted:

Ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίᾱς ἀγωνιστέον *we at least must make a struggle for freedom.* D. 9, 70. ἰτέον οὖν ἐπὶ ἅπαντας τοὺς τι δοκοῦντας εἶδέναι *I had to go therefore (the context shows that ἦν is understood) to all those who appeared to have some knowledge.* AP. 21 e. τοὺς φίλους εὐεργετητέον, τῶν βοσκημάτων ἐπιμελητέον *one must benefit his friends, one must care for his flocks.* M. II. 1, 28.

c. Some verbals in -τέος have the meaning of the middle voice: *πειστέον one must obey, φυλακτέον we must be on our guard.*

## PREPOSITIONS

**597** All Prepositions were once adverbs; Homer uses them as such freely, the Attic poets occasionally; in Attic prose *πρός* alone is so used (cp. **437 a**). But their special office, along with their use in composition (**437, 440 a**), is to connect nouns or pronouns with other words, making the relation plainer than the case ending would alone.

a. The details of the use and meaning of prepositions are best learned from reading, and from vocabularies and the dictionary; some of the chief distinctions only are given here.

**598** Ἀνά, εἰς or ἐς (and ὡς) take the Accusative;

Ἐν and σύν take the Dative only;

Ἀντί, ἀπό, ἐξ, and πρό take the Genitive only;

Διά, κατά, μετά, ὑπέρ take the Accusative and Genitive;

Ἀμφί, ἐπί, παρά, περί, πρόσ, ὑπό take the Accusative, Genitive, and Dative.

a. A preposition joined to a verb may affect the case of a noun or pronoun precisely as if it were not in composition.

b. The meaning of the noun or pronoun, or of the verb, often determines the meaning of the preposition; a relation that is natural in one situation may be impossible in another. This principle has a wide application. Thus: εἰς τὸν ποταμόν *into the river*, εἰς ἄνδρας ἐγγράφειν *to enroll among men*, εἰς δύναμιν *to the extent of one's power*, εἰς τριάκοντα *to the number of thirty*; ὑπὸ γῆς *under ground*, ὑφ' ἡμῶν τιμώμενος *honored by us*; παρὰ τὸν ποταμόν *alongside of the river*, παρὰ βασιλέᾳ *to the king's side*.

- 599** Besides the prepositions proper (i. e., those which may be compounded with verbs), a number of adverbs are often used with the genitive, and hence are called *improper prepositions*. Such are ἄνευ *without*, ἄχρι and μέχρι *as far as*, μεταξύ *between*, πλὴν *except*, ἕνεκα (εἵνεκα, ἕνεκεν) *on account of*, ἐγγύς and πλησίον *near*, etc. (cp. **518** b, c).

## II. COMPOUND SENTENCES

- 600** Successive independent sentences in Greek are usually joined together in one of four ways:

- (1) By a coördinating conjunction;
- (2) By a demonstrative pronoun or adverb; this may be in the earlier sentence, pointing forward, or in the latter, pointing backward;
- (3) By a relative pronoun or adverb, at the beginning of the second sentence;
- (4) By a particle standing early in the second sentence, and referring to the preceding sentence.

a. Absence of such a connective (ἄσύνδετον *not bound together, asyndeton*), though so common in English, is generally in Greek a mark of emotion. Thus the following passage (L. 12, 100) shows far more feeling than the English version: ἀκηκόατε, ἑωράκατε, πεπόνθατε, ἔχετε· δικάζετε *you have heard, seen, suffered, you have him; give judgment*.

b. Repetition of some significant word (*ἀναφορά anaphora*), with asyndeton, is an emotional way of connecting sentences:

Τί οὖν ἐστὶ τοῦτο; ἀπιστία. ταύτην φυλάττετε, ταύτης ἀντέχεσθε *what, then, is this? Distrust. Guard this, cling to this.* D. 6, 24.

**601** When successive sentences, independent in construction, are joined by a coördinating conjunction, and are so united in speaking as to make one, the whole is called a *Compound Sentence*.

**602** The principal coördinating conjunctions are the following; details of their use and meaning are to be learned in reading; nearly all have other uses too (cp. **665–673**).

a. Copulative Conjunctions: καί, τε (enclitic) *and*; οὐδέ, μηδέ, οὔτε, μήτε *and not, nor*. καί . . . καί, τε . . . καί *both . . . and*, οὔτε . . . οὔτε, μήτε . . . μήτε *neither . . . nor*, are frequent combinations.

b. Adversative Conjunctions: ἀλλά *but*, δέ (postpositive) *but, and*, ἀτάρ *but, however*, μέντοι (postpositive) *however, yet*, καίτοι *and yet*.

c. Disjunctive Conjunction: ἢ *or*. ἢ . . . ἢ *either . . . or*, is a frequent combination.

d. Inferential Conjunctions: ἄρα *then, accordingly, as it seems*; οὖν *therefore, then*; νυν or νῦν (enclitic and poetic), τοίνυν *unemphatic now, then* (cp. **673**).

e. Causal Conjunction: γάρ *for* (cp. **672**).

**603** Instead of a full compound sentence, a sentence with a compound subject or a compound predicate may be used (*Abbreviated Compound Sentence*):

Ὁ δὲ πείθεται καὶ συλλαμβάνει Κῦρον *he believed it and arrested Cyrus*. AN. I. 1, 3. ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σὺ πρὸ τοῦ θανάτου τήνδ' ἔθεςθ' ἐπιστροφὴν *for right worthily hath Phoibos, and worthily hast thou, bestowed this care for him that is dead*. S. OT. 133 f.

## PARATAXIS AND HYPOTAXIS

- 604** When two sentences, independent in form, are so united in speaking that one is subordinate to the other in thought, they are called *Paratactic*<sup>1</sup> (*παρατάσσω arrange beside*). In form, as written, they are simply coördinate sentences not joined together by a conjunction :

Ἐπίστασθε καὶ ὑμεῖς, οἶμαι *you know it yourselves, I think.*  
 AN. III. 2, 8. ἥδιστ' ἂν ἀκούσαιμι τὸ ὄνομα, τίς οὕτως ἐστὶ δεινὸς  
 λέγειν; *I should like very much to hear the name, who is so*  
*skilled in talking?* AN. II. 5, 15. εἰ μέντοι ἴστε, πᾶσαν ὑμῖν τὴν  
 ἀλήθειαν ἐρῶ *be assured, however, I shall tell you the whole truth.*  
 AP. 20 d. ἰκνοῦμαι μὴ προδοὺς ἡμᾶς γένη *do not abandon us, I*  
*entreat.* S. AI. 588.

- 605** Out of such paratactic sentences have grown all types of *Subordination*, or *Hypotaxis* (*ὑποτάσσω arrange under*). A sentence is *Subordinate* when it is made part of another, with the value of a noun, adjective, or adverb.

## III. COMPLEX SENTENCES

- 606** A Complex Sentence consists of a principal sentence and one or more subordinate sentences, which are then called clauses.

a. The Principal or Leading clause may be of any type of simple sentence (**451-489**).

b. A Subordinate clause is marked

(1) Always by an introductory subordinating word ;

(2) Often by a change of mode ;

(3) Sometimes by a change of person, in verb and pronoun ;

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<sup>1</sup> Such sentences are even more common in English of familiar style than in Greek literature as we have it.

(4) Sometimes by a change of tense ; but only in the indicative, from present to imperfect or from perfect to pluperfect.<sup>1</sup>

c. A direct quotation, or an indirect question that retains the direct form, though clearly subordinate, can hardly be separated from cases of parataxis (604).

607 The tenses in subordinate clauses have the same force as in simple sentences ; but when they denote time, their time is often merely relative to that of the leading clause.

608 Since the introductory subordinating word is what always and most clearly marks the subordinate clause, that is made the basis for classifying and describing such clauses.

609 Three functions, in the following order of development, may belong to a subordinating word :

(1) It has its own construction in the subordinate clause, as adverb, pronoun, or adjective.

(2) It *connects* the subordinate clause with some word, expressed or implied, in the leading clause.

(3) Both these functions fall into the background, and one or both may disappear, as the subordinating word comes more distinctly to denote the *relation of clause to clause*, rather than of word to word.

## M<sub>h</sub> CLAUSES

610 M<sub>h</sub> (cp. 486) is often a subordinating conjunction (*lest, that, that not*) after expressions of fear or caution,

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<sup>1</sup> In English, change of order is often the only sign of subordination ; so sometimes change of tense.

and sometimes after expressions of preventive action implying caution. (Negative οὐ. Cp. also 474.)

### 611 In Μή clauses

a. An indicative (present, perfect, imperfect, aorist) denotes a present or past fact :

Δέδοικα μὴ πληγῶν δέει *I'm afraid you need a whipping.* AR. N. 493. φοβούμεθα μὴ ἀμφοτέρων ἡμαρτήκαμεν *we fear that we have failed of both.* T. III. 53.

b. A subjunctive (rarely the future indicative) denotes something still future, or treated as unsettled :

Ὅκνοίην ἂν εἰς τὰ πλοῖα ἐμβαίνειν, μὴ ἡμᾶς καταδύσῃ *I should hesitate to go aboard the boats, lest he sink us.* AN. I. 3, 17. δεδιὼς μὴ λαβὼν με δίκην ἐπιθῇ *fearing that he will take and punish me.* AN. I. 3, 10. ὄρᾱ μὴ ἅμα τῷ κακῷ καὶ αἰσχρὰ ἦ *beware lest it be (see that it be not) shameful too as well as evil.* CR. 46 a. παῦσαι, μὴ ἐφευρεθῇς ἄνους *stop, that you be not found foolish.* S. AN. 281.

Note that *lest* and *that not* are often equivalent. In the last example we might say *lest you be found* ; μὴ οὐ ἐφευρεθῇς would be *lest you be not found*—the negative of μὴ ἐφευρεθῇς.

c. An optative denotes something future or treated as unsettled at the time of the principal verb, and also presents it as more remote from the speaker or writer—e. g., as the thought of another person, or as belonging to a past or an improbable situation.

The optative is therefore common after a past tense and after another optative, but is otherwise rare :

Ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας *the Greeks feared they would advance on their flank.* AN. I. 10, 9. ἔδόκει ἀπιέναι ἐπὶ τὸ στρατόπεδον μὴ ἐπίθεσις γένοιτο *it seemed best to go back to the camp, lest an attack should be made.* AN. IV. 4, 22. ὑπαί τις ἀρβύλᾱς λύοι, μή τις πρόσωθεν ὄμματος βάλοι φθόνος *let one undo my shoes, lest from afar an envious look should smite me.* A. A. 938.

Ὅς AND Ὅστις CLAUSES

- 612** The Relative Pronoun ὅς (213) connects its clause with some noun or pronoun, and has its own construction in the subordinate clause. (So of its compounds ὅσπερ, ὅστις, etc.)

a. The connecting force of ὅς may be no stronger than that of a demonstrative. The ὅς clause is then really independent.

When clearly subordinate, the ὅς clause often precedes the leading clause, or may be included within it.

- 613 a.** The Relative Pronouns take their gender, number, and person from the antecedent; but sense may prevail over form, and when the relative is the subject a predicate noun sometimes prevails over the antecedent.

b. The Relative is often attracted from its proper case to the case of the antecedent, especially *from* the accusative *to* the genitive or dative:

Ἄνδρες ἄξιοι τῆς ἐλευθερίᾱς ἧς κέκτησθε *men worthy of the freedom which you possess.* AN. I. 7, 3. φοβοίμην ἂν τῷ ἡγεμόνι ᾧ δοίῃ ἔπεσθαι *I should*

*fear to follow the guide whom he may give.* AN. I. 3, 17.

c. Rarely the antecedent is attracted to the case of the relative, the two standing side by side :

Ἀνείλεν αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς ἔδει θύειν *Apollo in response told him the gods to whom he should sacrifice.* AN. III. 1, 6.

d. The antecedent may be taken up into the subordinate clause, ὅς agreeing with it adjectively :

Τούτους ἄρχοντας ἐποίει ἧς κατεστρέφετο χώρᾱς *these he made rulers of the territory which (of what territory) he subdued.* AN. I. 9, 14.

**614** The antecedent may be omitted ; it is often indefinite and therefore not expressed ; it may none the less attract the relative from the accusative to the genitive or dative (**613 b**) :

Νῦν ἐπαίνῳ σε ἐφ' οἷς λέγεις τε καὶ πράττεις *now I praise you for what you both say and do.* AN. III. 1, 45. ἃ μὴ οἶδα οὐδὲ οἶμαι εἰδέναι *what I do not know, I also do not think I know.* AP. 21 d. ἐμμένομεν οἷς ὁμολογήσαμεν δικαίοις οὖσιν ἢ οὐ ; *do we abide by what we agreed was just, or not?* CR. 50 a.

a. From the customary omission of the antecedent have arisen some common idiomatic expressions :

εἰσὶν οἷ, more often	} some, literally <i>there are who</i> ,
ἔστιν οἷ (ὧν, οἷς, οὓς, ᾧ)	
ἔστιν ὅστις; (interrogative)	<i>is there any one who?</i>
ἐνίοτε (from ἐνι ὅτε)	<i>sometimes,</i>
ἔστιν οὐ	<i>somewhere,</i>
ἔστιν ἧ	<i>in some way,</i>
οὐκ ἔστιν ὅπως	<i>there is no way how.</i>

b. With these may be put οὐδεὶς ὅστις οὐ *there is no one who . . . not* ; through omission of the verb and the attraction of the antecedent to the case of the relative (**613 c**), the phrase is treated as a single pronoun meaning *every one*, and is then declined :



Οὐδένα ὄντιν' οὐ κατέκλασε *he broke down every one.*  
PH. 117 d.

- 615** A “Ος Clause may take any form that is used in simple sentences (451–489). It may suggest cause, purpose, concession, and other relations. The negative is οὐ or μή according to the meaning :

Τοιούτους ἐπιέμπουσί μοι, οἷς ἱμεῖς οὐκ ἂν δικάως πιστεύοιτε *they send against me such people, whom you would not justly believe.* L. 7, 40. ὃ μὴ γένοιτο *which heaven forbid (may which not happen!)*. ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἐλέσθαι, οἱ τοὺς πατρίους νόμους συγγράψουσιν, καθ' οὓς πολῖτεύσουσι *the people voted to choose thirty men to codify the ancestral laws, in accordance with which they should conduct the government.* H. II. 3, 2. ποταμόν, ὃν μὴ περάσῃς *a river, which do not thou pass.* A. PB. 744. πλάνην φράσω, ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν *I will tell thy wandering, which do thou write in the tablets of thy memory.* A. PB. 815.

a. Instead of repeating a relative in a different case in the same sentence, Greek usually changes to a demonstrative or relative pronoun, or leaves the relative to be supplied :

Ξενοφῶν, ὃς οὔτε στρατηγὸς οὔτε στρατιώτης ὢν συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο *Xenophon, who was with them neither as general nor as soldier, but Proxenos had sent for him.* AN. III. 1, 4.

- 616** In “Ος Clauses that differ in form from simple sentences,

a. A subjunctive (with ἄν, which is sometimes omitted in poetry, rarely in prose) describes a supposed or assumed case, which may or may not be real. The time is future, or present in the generalized sense (i. e., applying to present, past, and future alike). The subjunctive is especially common when the antecedent is indefinite :

Ὁ ἀνὴρ πολλοῦ ἄξιος φίλος ᾧ ἂν φίλος ᾗ *the man is a valuable friend to any one to whom he is a friend* (generalized present). AN. I. 3, 12. τῷ ἀνδρὶ δὲν ἂν ἔλθῃ σθε πείσομαι *I will obey the man whom you choose* (in the future). AN. I. 3, 15. ὧ μακάριοι δῆτα οἱ ἂν ὑμῶν ἐπιδώσι τὴν πασῶν ἡδίστην ἡμέραν *O blessed, therefore, whoever among you shall behold that sweetest day of all!* H. II. 4, 17.

Τῶν πημονῶν μάλιστα λυποῦσ' αἷ φανῶσ' αὐθαίρετοι *those griefs give most pain that are seen to be self-chosen.* S. OT. 1231. δέδοικα μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ<sup>1</sup> *I fear I shall not have enough people to whom to give.* AN. I. 7, 7.

b. An optative (without ἄν) describes an assumed case, but as more remote in thought from the speaker; e. g., as the thought of another person, or as part of a past or imaginary or improbable situation. The time is future, or present in the generalized sense, with reference to the time of the main verb. The optative is especially common after a past tense, and when the antecedent is indefinite, or the assumed situation is thought of as having occurred repeatedly:

Ἀπήγγελλον οἱ πρέσβεις ἐφ' οἷς οἱ Λακεδαιμόνιοι ποιοῖντο τὴν εἰρήνην *the envoys reported on what terms the Spartans offered to make the peace.* H. II. 2, 22. πρότερον οὐκ ἔχων πρόφασιν ἐφ' ἧς τοῦ βίου λόγον δοίην, νῦν δὲ εἰληφα *whereas before I had no pretext*

<sup>1</sup> Others explain this differently. But cp. Goodwin, Moods and Tenses, 538-540. Both in relative clauses and in εἰ clauses with the subjunctive ἄν is omitted regularly in Homer, often in Attic poets, and certainly sometimes in Attic prose. In this example ἄν would have been natural; the omission does not change the meaning. Cp. also 621 a.

*on which to give an account of my life, now I have got one.* L. 24, 1.

Ὅκνοίην ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῶν Κῦρος δοίη *I should hesitate to go aboard any boats given by Cyrus* (supposing him to give any). AN. I. 3, 17.  
ἀλλ’ ὃν πόλις στήσειε, τοῦδε χρῆ κλύειν *but whomsoever the state appoints, him we should obey.* S. AN. 666.

Ἄεὶ πρὸς ᾧ εἴη ἔργῳ, τοῦτο ἔπραττεν *always, at whatsoever task he was, that he strictly pursued.* H. IV. 8, 22.

- 617** In place of a subjunctive or optative in ὅς clauses one could in any instance use the indicative. This merely left unexpressed (except by the context, which is usually enough, as in English) the suggestion conveyed by the other modes :

Ἄ μὴ οἶδα, οὐδὲ οἶμαι εἰδέναι *what I do not know, neither do I think I know.* AP. 21 d. (Here μὴ shows that the expression is general—*whatever, at any time, I do not know.*)

Οὐδ’ ἐνὶ φροντίδος ἔγχος ᾧ τις ἀλέξεται *nor is there any weapon of thought wherewith to defend (wherewith one shall defend).* S. OT. 170.

Παρόν μοι μὴ θανεῖν ὑπὲρ σέθεν, ἀλλ’ ἄνδρα σχεῖν Θεσσάλων ὃν ἤθελον *though it was in my power not to die for you, but to get as husband whom I would of the Thessalians.* E. AL. 285. (Alkestis had no one man in mind ; the expression is general.)

- 618** ὍΣΤΙΣ Clauses take all the forms of ὍΣ Clauses (**615**, **616**), and the modes have the same force. But though the antecedent is usually indefinite, the indicative (**617**) is more frequent than in ὍΣ Clauses :

a. Subjunctive : ἅπᾱς δὲ τρᾶχὺς ὅστις ἂν νέον κρατῇ *and every one is harsh that's new in power.* A. PB. 35. σὺν ὑμῶν ὃ τι ἂν δέη πείσομαι *with you I will suffer whatever we must.* AN. I. 3, 5.

Without ἄν: καλόν τοι γλῶσσ' ὅτ' ὡς πιστὴ παρῇ *it is a fine thing, whoever has a trusty tongue.* E. II. 1064.

b. Optative: οὕστινας χρειῇ ἄρχειν παρήγγελλον *they gave orders what men should hold office.* L. 12, 44. αἰσχροὺν ὑμῖν καὶ ἡντινοῦν [δίκην] ἀπολιπεῖν ἡντινὰ τις βούλοιτο παρὰ τούτων λαμβάνειν *it is shameful for you that any (penalty) whatever should be lacking which any one might wish to exact from these men.* L. 12, 84. (Here the optative hightens to the utmost the inclusiveness of the expression—the most unlikely wish could not go too far.)

c. Indicative where subjunctive or optative would have been appropriate:

Ὅστις ζῇν ἐπιθῦμει, πειράσθω νικᾶν *whoever is eager to live, let him try to conquer.* AN. III. 2, 39. παρέσχον ἑμαυτὸν ὅτι βούλεσθε χρῆσθαι *I offered myself for you to treat in whatever way you will.* L. 7, 40.

- 619 Ὅστις with an indicative often suggests cause, purpose, or result, by treating a definite antecedent as indefinite in order to characterize it (generally of persons):

Τί τὸν θεοῖς ἔχθιστον οὐ στυγείς θεόν, ὅστις τὸ σὸν θηνοῖσι προῦδωκεν γέρας *why dost thou not hate this god, to gods most hateful, one who betrayed thy prize to men?* A. PB. 38.

Πρεσβείαν πέμπειν ἥ τις ταῦτ' ἐρεῖ *to send an embassy to say this.* D. 1, 2.

Τίς οὕτω μαίνεται ὅστις οὐ βούλεται σοι φίλος εἶναι *who is so mad as not to wish to be your friend?* AN. II. 5, 12.

#### OTHER RELATIVE CLAUSES

- 620 Like Ὅς and Ὅστις Clauses, in construction and in the use of modes, are Clauses introduced by the other Relative Pronouns, ὃ, ὅσος, οἷος, ἡλίκος, ὁπόσος, ὁποῖος,

ὁπηλίκος, ὁπότερος (227), or by the Relative Adverbs οὖ, ὅθεν, οἶ, ἧ, ὅπου, ὁπόθεν, ὅποι, ὅπη, or by ἔνθα, ἐνθεν, when these are relative (236) :

Δεῦρό μοι φώνει βλέπων ὅς' ἄν σ' ἐρωτῶ *look this way and answer whatever I ask you.* S. OT. 1122.  
 σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος ὅπου ἂν ᾧ *with you I think I should be in honor wherever I am.*  
 AN. I. 3, 6.

Ὅσων ψαύοιμι πάντων τῶνδ' ἀεὶ μετειχέτην *all that I touched, this they always both shared.* S. OT. 1464.  
 ὅπου μὲν στρατηγὸς σῶς εἶη, τὸν στρατηγὸν παρεκάλουν, ὁπόθεν δὲ οἴχοιτο, τὸν ὑποστράτηγον *wherever a general was safe, they invited the general, and from whatever division he was gone, the second in command.* AN. III. 1, 32.

Ἐν τῇ Κύρου ἀρχῇ ἐγένετο ἀδεῶς πορεύεσθαι ὅπη τις ᾗθελεν *in Cyrus's province it became possible to travel fearlessly wherever one wished.* AN. I. 9, 13. κρύψω τόδ' ἔγχος ἔνθα μή τις ὄψεται *I will hide this sword where none shall see it.* S. AI. 659.

a. Ὅσος and οἶος are often exclamatory, with no antecedent expressed ; the clause then has the form of a simple sentence. ἡλίκος and other relatives are sometimes so used :

Ὅσος παρ' ὑμῖν ὁ φθόνος φυλάσσεται *how great the envy that is stored with you!* S. OT. 382. οἶόν μ' ἀκούσαντ' ἀρτίως ἔχει ψυχῆς πλάνημα *what wandering of soul, at hearing this just now, possesses me!* S. OT. 726.

- 621 The general relatives, ὅστις, ὁπόσος, etc. (227), and ὅπου, ὁπόθεν, etc. (236), are also indirect interrogatives, used in quoted questions. The direct interrogatives (227, 236) are also used in indirect questions.

Such clauses have the form of a simple sentence ; but when they depend on a historical tense (246), an indicative or

subjunctive of the direct form *may* be changed to the optative.

Ὅτι ὑμεῖς πεπόνθατε οὐκ οἶδα *how you have been affected (what you have experienced) I do not know.* AP. 17 a. ὁποίοις λόγοις ἔπεισε Κῦρον ἄλλη γέγραπται *by what arguments he convinced Cyrus has been written elsewhere.* AN. II. 6, 4. οὐκ ἔχω σόφισμ' ὅτῳ ἀπαλλαγῶ *I have no device whereby I shall escape.* A. PB. 487. (Direct: τίτι σοφίσματι ἀπαλλαγῶ; 471.)

Ὅμοιοι ἦσαν θαυμάζουσιν ὅποι ποτὲ τρέπονται οἱ Ἕλληνες καὶ τί ἐν νῷ ἔχοιεν *they were like people who wondered whither the Greeks would turn and what they had in mind.* AN. III. 5, 13.

a. By omission of the antecedent, ὅς and the other simple relatives become sometimes in effect indirect interrogatives:

Εἴθε μήποτε γοίης ὅς εἶ *mayst thou never learn who thou art.* S. OT. 1068.

Perhaps δέδοικα μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ (AN. I. 7, 7) also belongs here, because μὴ οὐκ ἔχω ὅτι δῶ, a quoted dubitative subjunctive (471), stands just before, in the same sentence. Cp. 615 a, foot-note.

### Ὅτι, Διότι, AND Οὕνεκα CLAUSES

622 Ὅτι, the neuter of ὅστις, becomes a subordinating conjunction (*that*) after many words of thinking, saying, and the like; it introduces quoted words or thoughts, those of another or of the speaker, as an object, subject, or appositive clause:

Ἐννοησάτω ὅτι πανταχοῦ ταῦτα γίγνεται *let him reflect that this happens everywhere.* H. II. 3, 24. τοῦτο γινώσκων, ὅτι ἡδ' ἐστὶν ἡ σώζουσα *recognizing this, that it is she (the state) that saves us.* S. AN. 188. ἔλεγον ὅτι Κῦρος τέθνηκεν *they said that Cyrus was dead.* AN. II. 1, 3.

a. Ὅτι also introduces subject and appositive clauses of the same kind after δῆλόν ἐστι *it is plain*, εἰκός ἐστι *it is probable*, and the like; these clauses are treated as quoted thoughts:

Δῆλον ὅτι παύσομαι ὃ γε ἄκων ποιῶ *it is plain that I shall stop doing what I do unintentionally.* AP. 26 a. ἄλλως γνωστὸν ὅτι ἀληθῆ λέγω *on other grounds it may be perceived that I tell the truth.* H. II. 3, 44.

b. Ὅτι has also the force of *in that* and *because*; in these senses it may introduce any form of the indicative sentence or of the hypothetical optative (479):

Τὰ μὲν ἄλλα ὀρθῶς ἤκουσας ὅτι δὲ καὶ ἐμὲ οἷε εἰπεῖν τοῦτο, παρήκουσας *the rest you heard rightly; but in that you suppose I too said this, you heard wrongly.* PR. 330 e. αἰσχυνόμενος ὅτι σύννοια ἐμαντῶ ἐψευσμένος αὐτόν *ashamed because I am conscious of having deceived him.* AN. I. 3, 10. μὴ θαυμάζετε ὅτι χαλεπῶς φέρω *do not be surprised that I feel badly.* AN. I. 3, 3. τί ποτ' οὖν τῶν ἐμοὶ πεπραγμένων οὐχὶ μέμνηται; ὅτι τῶν ἀδικημάτων ἂν ἐμέμνητο τῶν αὐτοῦ *why, pray, has he not mentioned my acts? Because he would have mentioned his own wrong-doings.* D. 18, 79.

c. A ὅτι clause often precedes its leading clause:

Ὅτι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν οἶδα *that he thinks himself wronged by us I am sure.* AN. I. 3, 10.

**623** A quotation introduced by ὅτι may retain its original form, as a simple, compound, or complex sentence (*direct quotation*); ὅτι is then merely a mark of quotation, not to be translated:

Ὡς ἀποφανῶν τῷ χρησμῷ ὅτι “οὔτοσ' ἐμοὶ σοφώτερός ἐστι, σὺ δ' ἐμὲ ἔφησθα” *thinking that I should show to the oracle, “This man here is wiser than I, but you said I was.”* AP. 21 c.

**624** a. An Indirect Quotation with ὅτι usually retains the tense and mode of the direct form:

Φανερώς εἶπεν ὅτι ἡ μὲν πόλις σφῶν τετελείχισται ἤδη *he said openly that their city was already*

walled. T. I. 91. τοῦτο καλῶς ἠπίσταντο, ὅτι ἄλλως μὲν οὐχ οἰοί τε ἔσονται περιγενέσθαι *they knew this well, that otherwise they would be unable to get the upper hand.* L. 12, 45.

b. But after a historical tense an optative *may* stand in the indirect form for an indicative or subjunctive of the direct form :

Κῦρος ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέᾳ *Cyrus said that their march would be* (direct, ἔσται) *against the king.* AN. I. 4, 11. ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν Ἀριαῖος δὲ πεφευγὼς εἶη καὶ λέγοι ὅτι ταύτην μὲν τὴν ἡμέρᾱν περιμενοῖεν αὐτούς, τῇ δὲ ἄλλῃ ἀπιέναι φαίη *they said that Cyrus was dead* (direct, τέθνηκε), *and that Ariaaios had fled* (πεφευγὼς ἔστι, πέφευγε), *and said* (λέγει or ἔλεγε) *that during this day he would wait for them* (the messenger said περιμενεῖ, Ariaaios said περιμενῶ), *and that he declared* (ἔφη) *that on the next day he would depart.* AN. II. 1, 3.

Note that a pres. opt. may represent the imperfect indic. ; but the change to the optative is never made when it could cause ambiguity.

c. Sometimes a present or perfect indicative of the direct form is changed to an imperfect or pluperfect in the indirect, as is usual in English :

Ἐν πολλῇ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐννοούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, προυδεδώκεσαν δὲ αὐτοὺς καὶ οἱ βάρβαροι *the Greeks were in great difficulty, reflecting that they were at the king's gates* (direct, ἐπὶ ταῖς θύραις ἔσμεν), *and that the barbarians also had abandoned them* (ἡμᾶς προδεδώκασιν). AN. III. 1, 2.

625 By the omission of verbs arise expressions like δῆλον ὅτι *evidently, οἶδ' ὅτι I am sure, surely, οὐχ ὅτι* (for οὐκ ἐρῶ ὅτι) *not*



*merely*, μὴ ὅτι (for μὴ εἶπω, εἶπης, ὑπολάβῃς ὅτι) *not to say, not only*.

- 626** Διότι (for διὰ ὅτι) *wherefore, because, that*, is used like ὅτι, often in the sense of *because*, sometimes in the sense of *that*. οὐνεκα (for οὐ ἔνεκα) *wherefore, that*, is used like ὅτι in poetic style :

Ἐτύγχανε ἐφ' ἀμάξης πορευόμενος διότι ἐτέτρωτο *it happened that he was riding in a wagon, because he was wounded*. AN. II. 2, 14.

Οὗτος δέ μοι φίλος οὐνεκ' Ἀτρείδᾳς στυγεῖ *this man is my friend because he hates the Atreidai*. S. PH. 586. ἴσθι τοῦτο πρῶτον οὐνεκα Ἕλληνές ἐσμεν *know this first, that we are Greeks*. S. PH. 232.

#### CLAUSES WITH 'Οτε, 'Οπότε, 'Επεί, 'Ηνίκα, 'Οπηνίκα

- 627** 'Οτε *while, when*, and 'Οπότε *whenever* (236), introduce temporal clauses, the time of which is commonly the same as that of the leading verb. When ἄν with the subjunctive follows, ἄν is joined to the conjunction ; ὅτε ἄν becomes ὅταν, ὁπότε ἄν becomes ὁπότεν.

'Οτε and 'Οπότε, like *when, since, while*,<sup>1</sup> often take a causal meaning ; rarely they take a concessive meaning, *although*.

'Οτε and 'Οπότε Clauses are like 'Ος and 'Οστις Clauses. With the subjunctive they are always temporal :

'Οτε ταῦτα ἦν, σχεδὸν μέσαι ἦσαν νύκτες *it was about midnight when this was taking place*. AN. III. 1, 34. ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἀπεχώρει, λέγεται οἰκοδομῆσαι ταῦτα τὰ βασίλεια *there Xerxes*

<sup>1</sup> Lat. *cum* has like changes of meaning ; but the Greek use of modes must not be confused with the Latin.

*is said to have built this palace when he was returning from Greece.* AN. I. 2, 9. (Here the inf. οἰκοδομῆσαι, representing an aor. indic., is the leading verb for the ὅτε clause which fixes its time.) ὅτ' οὖν παραινοῦς οὐδὲν ἐς πλεον ποιῶ, πρὸς σέῳ ἰκέτις ἀφίγμαι *since then I accomplish naught by advising (him), to thee I have come, a suppliant.* S. OT. 918. χαλεπὰ τὰ παρόντα, ὁπότε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα *the present situation is hard, since we are bereft of such commanders.* AN. III. 2, 2.

Ὅταν σπεύδῃ τις αὐτός, χῶ θεὸς συνάπτεται *whenever one shows zeal himself, God also aids.* A. P. 744. ὅταν δὴ μὴ σθένω πεπαύσομαι *I will stop when in truth I have no more strength.* S. AN. 91.

Ὅτε ἔξω τοῦ δεινοῦ γένοιντο,<sup>1</sup> πολλοὶ αὐτὸν ἀλείπον *whenever they got out of danger, many would leave him.* AN. II. 6, 12. ἃ ἐκείνος ἐθήρευν ἀπὸ ἵππου ὁπότε γυμνάσαι βούλοιο αὐτόν τε καὶ τοὺς ἵππους *which he used to hunt on horseback, whenever he wished to exercise both himself and his horses.* AN. I. 2, 7.

**628** Εἴτε and εἴτ' ἂν in poetry have the same meaning and use as ὅτε and ὅταν :

Εἴτε γ' ἐξ ἀέλπτων Αἴας μετεγνώσθη θῦμοῦ *now that Aias, beyond our hope, has repented of his wrath.* S. AI. 715. εἴτε πόντος ἐν μεσημβρινᾷς κοίταις ἀκῦμων νηγέμοις εὔδοι πεσών

<sup>1</sup> The opt. in subordinate clauses of repeated past action, the use of the impf. and aor. indic. with ἂν in principal clauses for occasional past action (361 a, 367 a), and our similar use of *would*, as in translating the above sentence, all seem to proceed from the same mental tendency. Instead of making the statement in the form of a fact, it is made in the form of a supposed case; the context shows that the case assumed is understood as a typical one, such as occurred repeatedly.

*whene'er the sea fell waveless in its calm midday couch and slept.* A. A. 570.

629 'Επεί *when, after that, after*, introduces temporal clauses, the time of which is *earlier* than that of the leading clause. When ἄν with the subjunctive follows, ἄν unites with ἐπεί and forms ἐπήν or ἐπᾶν.

'Επεί also takes a causal, rarely a concessive, meaning—*since, while, whereas*, rarely *although*.

'Επεί Clauses are like 'Ος and 'Οτε Clauses. With the subjunctive they are always temporal.

'Επειδή (with ἄν, ἐπειδάν) is a strengthened form of ἐπεί. ἐπειδάν is more frequent than ἐπήν or ἐπᾶν.

'Επεὶ ἐτελεύτησε Δαρείος, Τισσαφέρνης διαβάλλει Κῦρον *after Dareios died, Tissaphernes slandered Cyrus.* AN. I. 1, 3. ἐπεὶ ὑμεῖς ἐμοὶ οὐκ ἐθέλετε πείθεσθαι, ἐγὼ σὺν ὑμῖν ἔσομαι *since you are unwilling to obey me, I will follow you.* AN. I. 3, 6. ἐπειδὴ Κῦρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμην *when Cyrus called, I took you and went.* AN. I. 3, 4. ἐπεὶ τοῦτο ἐγένετο καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπεδίδοντο, προσιόντες ἀλλήλους πολλοὶ διελέγοντο *after this was over and they were giving back the dead under a truce, many approached and talked with each other.* H. II. 4, 19.

'Ο δ' ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς ἐπὴν εἰς βαβυλῶνα ἦκωσι *and he promised that he would give each man five minae in money after they should get to Babylon* (the mode of the direct form, ἐπὴν ἦκωμεν, retained). AN. I. 4, 13. ἐπεὶ-

δὰν ἅπαντα ἀκούσητε κρίνατε *after you have heard all, then judge.* D. 4, 14.

Οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἔστασαν καὶ πάλιν ἐπεὶ πλησιάζοιεν οἱ ἵπποι, ταῦτὸν ἐποιοῦν *the asses, whenever any one pursued them, would run forward and then stand still; and again they would do the same whenever the horses drew near.* AN. I. 5, 2. ἐπειδὴ ἀνοιχθείη, εἰσῆμυν παρὰ τὸν Σωκράτη *as soon as it (the prison) was opened, we used to go in where Sokrates was.* PH. 59 d.

a. Ἐπεὶ clauses may, like ὅς clauses (612 a), be so loosely joined to the preceding sentence as to be in fact independent:

Ἐπεὶ καὶ τοῦτό γέ μοι δοκεῖ καλὸν εἶναι *although this too seems to me to be a fine thing.* AP. 19 e.

630 Ἦνίκα *when* and Ὅπηνίκα *whenever* are like ὅτε and ὁπότε in meaning and use, but they generally define the time more precisely—*just when, at the very time when*; they are much less frequent than ὅτε and ὁπότε:

Ἦνίκα δέιλη ἐγίγνετο, ἐφάνη κονιορτὸς ὥσπερ νεφέλη λευκή *just as evening was coming on, there appeared a rising of dust, like a white cloud.* AN. I. 8, 8. ἐπιχειρεῖ ἡνίκα ἂν ἡμεῖς μὴ δυνάμεθα ἐκεῖσε ἀφικέσθαι *he makes attempts just when we should be unable to get there.* D. 4, 31.

Ἐξάρξω μὲν οὖν ἐγὼ ἡνίκ' ἂν καιρὸς ᾗ παιᾶνα *I will myself, then, lead in a paean when the right moment comes.* H. II. 4, 17.

Εἴρπε δ' ἄλλοτ' ἄλλαχᾶ τότ' ἂν εἰλνόμενος, ἂν ἰκ' ἐξανείη δακέθυμος ἄτᾶ *then he would drag himself this way and that (after food), whenever the devouring anguish abated.* S. PH. 705.

#### CLAUSES WITH "Εως, "Εστε, Μέχρι, "Αχρι

631 Ἔως *while, so long as, until*, likewise Ἔσ-τε, Μέχρι οὗ, Μέχρι, Ἀχρι (οὗ), *until, so long as*, introduce Relative Clauses of time. The indicative states a fact, present

or past; the subjunctive (with ἄν, sometimes without) and the optative (without ἄν) have the same force as in ὅς clauses (615 a, b).

In the sense of *while, so long as*, they naturally take one of the tenses of continuance (present, imperfect, perfect); in the sense of *until* they generally take the aorist:

Ἔως μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ ὅπως, κτλ. *while we remain here, it seems to me we must consider how, etc.* AN. I. 3, 11. ἔως μὲν ἐτίμητο, πιστὸν ἑαυτὸν παρείχεν *so long as he was honored, he showed himself faithful.* L. 12, 66.

Προσμείναντες ἔως τοὺς νεκροὺς ἀνείλουντο οἱ προσήκοντες *waiting until their kinsmen had taken up the dead.* H. II. 4, 7. ταῦτα ἐποιοῦν μέχρι σκότος ἐγένετο *this they kept doing till darkness came on.* AN. IV. 2, 4.

Ἔως δ' ἂν οὖν ἐκμάθῃς, ἔχ' ἐλπίδα *but keep hope at any rate until you learn the whole.* S. OT. 835. ἔως ἂν σφύζεται τὸ σκάφος, τότε χρὴ καὶ ναύτην καὶ κυβερνήτην προθύμους εἶναι *while the boat is safe, then ought both sailor and pilot to be zealous.* D. 9, 69. μέχρι ἂν ἦκω, αἱ σπονδαὶ μενόντων *let the truce continue till I return.* AN. II. 3, 24. ἐπίσχεσ ἔς τ' ἂν καὶ τὰ λοιπὰ προσμάθῃς *wait till thou hast also learned the rest.* A. PB. 723.

Ἔδοξεν οὖν προῖεναι ἔως Κύρῳ συμμείξειαν *they decided to go on, until they should join Cyrus.* AN. II. 1, 2. περιέμενε μέχρι ἔλθοι *he waited for him to come (till he should come).* H. I. 3, 11.

a. A *ἕως* clause has the indicative also when the action is known to be impossible, because dependent on a clause that implies unreality :

Ἐπισχὼν ἂν, ἕως οἱ πλείστοι τῶν εἰωθότων γνώμην ἀπεφή-  
ναντο, ἡσχυχῖαν ἂν ἦγον *I should have waited, until most of  
the several speakers had set forth their view, and should have  
kept still.* D. 4, 1.

b. Some of the above clauses with *ἕως*, etc., and the subjunctive or optative imply both purpose and condition, while at the same time they are primarily temporal.

### Ὡς CLAUSES

**632** Ὡς *as, how*, and ὥς *thus, so*, are adverbs of manner from ὅς (**339**) ; they differ only in accent, ὥς corresponding to the older demonstrative form of ὅς, and ὡς to the relative form ; sometimes ὡς itself is accented (**18, 21 c**).

The uses of ὡς as a subordinating conjunction fall under two classes :

**A.** Corresponding to those of ὅς and other relative pronouns,

**B.** Showing farther developments in special directions.

**633 A.** Ὡς *as, how, in which way*, corresponds closely to ὅς in meaning, and introduces clauses like ὅς clauses ; most of them are like simple sentences (**615**), but some have the subjunctive and optative in the manner described in **616 a** and **b**.

a. As purely relative, in comparisons, often in the strengthened form ὥσπερ. Though a conjunction, ὡς retains the force of an adverb in its own clause :

Ἐκέλευσε τοὺς Ἕλληνας, ὡς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆ-  
ναι καὶ στήναι *he directed the Greeks, as was their custom for  
battle, so to arrange themselves and take position.* AN. I. 2, 15.  
θάπτον ἢ ὡς ἂν ᾤετο *more quickly than (as) one would have  
thought.* AN. I. 5, 8. ὡς ὁ τάδε πορὼν ὄλοιτο *as may he that  
wrought this perish.* S. E. 126.

Often the antecedent is a sentence or phrase : *ὡς μὲν τοῖς πλείστοις ἐδόκουν, φιλοτιμηθέντες, ὅτι κτλ. being jealous, as they appeared to the majority, because, etc.* AN. I. 4, 7. So *ὡς ἐλέγγο* as was said, *ὡς ἀκούω* as I hear, and many like expressions.

**b.** As indirect interrogative :

*Ἐξήγγειλε τὴν κρίσιν Ὀρόντᾱ, ὡς ἐγένετο he reported the trial of Orontes, how it was conducted.* AN. I. 6, 5. *ἀκουσον ὡς ἐρῶ hear how I shall tell it.* S. OT. 547. *οἶσθ' ὡς ποιήσον; do you know how you should do?* (literally, *do you know how do?*) S. OT. 543.

In this use also *ὡς* retains its force as adverb.

**c.** Temporal :

*Ὁ δ' ὡς ἀπῆλθε βουλεύεται but he, as he went away, considered.* AN. I. 1, 4. *ὡς εἶδε Κλέαρχον διελαύνοντα, ἔησι τῇ ἀξίνῃ when he saw Klearchos riding through, he threw his ax at him.* AN. I. 5, 12.

**d.** Causal :

*Δέομαι σοῦ παραμεῖναι ἡμῖν, ὡς ἐγὼ οὐδ' ἂν ἐνὸς ἡδῖον ἀκούσαιμι I beg you to stay with us, as there is not one whom I would more gladly hear.* PR. 335 d.

**e.** Such clauses, like those introduced by *ὅς* and *ἐπεὶ* (629 a), are often so loosely connected with the main verb as to be really independent sentences.

**f.** Some common phrases have arisen from the omission of a verb. Thus clauses like *ὡς μάλιστα ἐδύνατο as he was most able* (AN. I. 1, 6), and *ὡς ἂν δύνωμαι δι' ἐλαχίστων in as brief terms as I can* (L. 12, 3), are abbreviated to *ὡς μάλιστα* and *ὡς δι' ἐλαχίστων*. In this way *ὡς* becomes merely a means of strengthening a superlative : *ὡς βέλτιστος as good as possible*.

**634 B.** Two special uses of *ὡς* have been developed from the relative meaning (633 a). These are (1) the *declarative*, (2) the *final*, denoting purpose.

- 635** Clauses with 'Ὡς *declarative*, meaning *how, that*, are like Clauses with 'Ὅτι meaning *that* (622):

Οὐποτε ἐρεῖ οὐδεὶς ὥς ἐγὼ τὴν τῶν βαρβάρων φιλίαν εἰλόμην *no one shall ever say that I chose the friendship of the barbarians.* AN. I. 3, 5. ὥς δὲ τοῦτο οὕτως ἔχει, πειράσομαι καὶ ὑμῖν ἐπιδείξαι *and that this is so, I will try to show you also.* AP. 24 c.

- 636** Clauses with 'Ὡς *final*, denoting purpose, meaning *that, in order that*, are frequent in poetry, but rare in prose, except in Xenophon. With ὥς in this sense

a. A subjunctive (often with ἄν) denotes a purpose still to be accomplished:

Δεῖ θεοῖς δοῦναι δίκην, ὥς ἂν διδαχθῇ *he must pay the penalty to the gods, that he may be taught (in a way in which he may).* A. PB. 10. ὥς δ' ἂν μάθῃς ὅτι οὐδ' ἂν ὑμεῖς δικαίως ἐμοὶ ἀπιστοίητε, ἀντάκουσον *but that you may learn that you also would not justly distrust me, hear in turn.* AN. II. 5, 16.

b. An optative (without ἄν) denotes a purpose of the same kind, but more remote from the speaker—e. g., as that of another person, or of a past situation, or as less likely to be accomplished. The optative is common after a past tense:

Ἰκόμην τὸ Πυθικὸν μαντεῖον, ὥς μάθοιμ' ὅτῳ τρόπῳ πατρὶ δίκας ἀροίμην *I came to the Pythian oracle, that I might learn in what way I should gain justice for my father.* S. E. 33. προσκαλὼν τοὺς φίλους ἐσπονδαιολογεῖτο ὥς δηλοίη οὓς τιμᾷ *he used to call*



*his friends and talk seriously with them, so as to show whom he honored.* AN. I. 9, 28.

c. A past tense of the indicative (imperfect, aorist, pluperfect) marks the purpose as unattainable, part of an imaginary, unreal situation expressed or implied in the leading clause :

Εἰ γάρ μ' ὑπὸ γῆν ἦκεν, ὥς μήτε θεὸς μήτε τις ἄλλος τοῖσδ' ἐπεγέθει *oh that he had sent me under the earth, that neither god nor any other creature might be rejoicing at this.* A. PB. 165. τί μ' οὐ λαβὼν ἔκτεινας, ὥς ἔδειξα μήποτε ἑμαυτὸν ἀνθρώποισιν *why did you not take and slay me, that I might never have shown myself to men.* S. OT. 1392.

d. For ὥς with a participle see 593 c.

For ὥς with an infinitive see 566.

637 Ὡσπερ is a strengthened ὥς, used only in a relative and comparative sense—*even as, just as*. Ὡσπερ clauses are therefore like simple sentences :

Ὡσπερ ἵππος εὐγενῆς ἐν τοῖσι δεινοῖς θῦμόν οὐκ ἀπώλεσεν, ὡσαύτως δὲ σὺ ἡμᾶς ὀτρύνεις *even as a horse of noble blood does not lose heart (465) in danger, so thou dost spur us on.* S. E. 25.

### Ὅπως CLAUSES

638 Ὅπως is the general relative and indirect interrogative to ὥς and πῶς. Ὅπως Clauses are like Ὅς Clauses, but some types are more frequent (and others less frequent) with ὅπως. The following are common.

a. With a future indicative, after expressions of planning or effort, to denote the aim :

Σκεπτόον μοι δοκεῖ εἶναι ὅπως ἀσφαλέστατα μενοῦμεν *it seems to me we must consider how we shall*

*remain most safely.* AN. I. 3, 11. βουλεύεται ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ *he considered how he should never again be dependent on his brother.*  
 AN. I. 1, 4. ὅπως καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει *it shall be my care that you too shall praise me.*  
 AN. I. 4, 16. ἄλλο τι ἢ περὶ πολλοῦ ποιεῖ ὅπως ὡς βέλτιστοι οἱ νεώτεροι ἔσονται; *don't you think it very important that the young shall be as good as possible?* AP. 24 d.

b. Out of the preceding, by omission of the main verb, has grown the use of ὅπως and ὅπως μὴ with a future indicative to express a command or prohibition. A leading verb is no longer thought of, and the ὅπως clause becomes a form of simple sentence:

Ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίᾳς *prove yourselves men worthy of your freedom.* AN. I. 7, 3. ὅπως μὴ ποιήσετε ὁπολλάκις ὑμᾶς ἐβλαψε *see that you don't do what has injured you often.* D. 4, 20.

c. With a subjunctive, often with ἄν, or an optative without ἄν, expressing purpose; in legal and official style ὅπως ἄν with a subjunctive is frequent:

Ἴσθι πᾶν τὸ δρώμερον, ὅπως ἂν εἰδὼς ἡμῖν ἀγγείλῃς σαφῇ *learn all that is going on, that you may with knowledge bring a clear report to us.* S. E. 40. δεῖ πειρᾶσθαι ὅπως καλῶς νικῶντες σφζώμεθα *we must try how we may save ourselves by conquering nobly.* AN. III. 2, 3.

Ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι *he replied that he was taking care that it should be well.*  
 AN. I. 8, 13. ἱκανὸς μὲν φροντίζειν ἦν ὅπως ἔχοι ἡ

στρατιὰ αὐτῷ τὰ ἐπιτήδεια *he was competent to provide how his army should have supplies.* AN. II. 6, 8.

d. After expressions of caution or fear a clause with ὅπως μή sometimes takes the place of a μή clause (610, 611):

Δέδοικα ὅπως μὴ ἡμῖν ἀνάγκη γενήσεται *I fear that necessity will come upon us.* D. 9, 75. φυλάττον ὅπως μὴ εἰς τοῖναντιον ἔλθῃς *take care that you do not run into the very opposite.* M. III. 6, 16. Slightly different is τὴν θεὸν δ' ὅπως λάθω δέδοικα *but I fear I shall not escape the goddess* (literally, *I fear the goddess, how I shall escape her*). E. II. 995.

e. The common phrase οὐκ ἔστιν ὅπως *there is not how* is translated variously according to the context:

Οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν *it is impossible that he will not attack us.* AN. II. 4, 3. οὐκ ἔστιν ὅπως σὸν ταῦτα οὐχὶ ἀποπειρώμενος ἡμῶν ἐγράψω τὴν γραφὴν ταύτην *it can not be but that you brought this indictment by way of making trial of us.* AP. 27 e. οὐκ ἔσθ' ὅπως ὅψει σὸν δεῦρ' ἐλθόντα με *you surely will never see me come here.* S. AN. 329.

## “ΩΣΤΕ CLAUSES

639 “ΩΣΤΕ (ὥς or ὡς and τε) has three meanings and uses:

a. *And so, so that*, with any finite mode. The mode has the same force as in simple sentences; in fact the ὥστε clause is often independent:

“Ωστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλὴν οὐκ ᾔσθ' ἄνετο *so that the king did not perceive the plot against himself.* AN. I. 1, 8. ὥστε μηδὲν δι' ἄλλο με ἡγεῖσθε ταύτην ποιῆσθαι τὴν ἀπολογίαν *so do not suppose that I make this defense for any other reason.* L. 16, 8.

b. *As*, like ὥς and ὥσπερ in comparisons, mostly without a verb expressed:

Πάντες, ὥστε τοξόται σκοποῦ, τοξέειτ' ἀνδρὸς τοῦδε *you all shoot at me, as archers at a mark.* S. AN. 1033.

c. *So as to, so that*, with an infinitive, see 566.

### Ἵνα CLAUSES

640 Ἵνα has two meanings and uses :

(1) Relative, *where* ; in poetry this older meaning is still the prevailing one ;

(2) Final, denoting purpose, *in order that, that* ; in prose this is the most frequent final conjunction.

641 Clauses with Ἵνα *relative* are like Ὅς Clauses (615) ; the verb is generally in the indicative ; Ἵνα sometimes becomes an indirect interrogative :

Ἐν ἀγορᾷ, Ἵνα ὑμῶν πολλοὶ ἀκηκόασι *in the market-place, where many of you have heard me.* AP.

17 c. τῷδ' ἀπανθρώπῳ πάγῳ, Ἵν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν ὄψει *to this lone high, where neither voice nor form of any mortal shalt thou behold.* A. PB. 21.

ὁρᾷς Ἵν' ἤκεις ; *dost see where thou art come?* S. OT. 687.

642 In Clauses with Ἵνα *final* (cp. 636) :

a. A subjunctive (without ἄν) denotes a purpose still to be accomplished :

Τῷ ἀνδρὶ ὃν ἂν ἐλησθε πείσομαι, Ἵνα εἰδῇτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι *I will obey the man whom you elect, that you may know that I understand also how to be ruled.* AN. I. 3, 15.

ἂ Ἀβροκόμας κατέκαυσεν, Ἵνα μὴ Κῦρος διαβῇ *which (boats) Abrokomas burned, that Cyrus might not cross.* AN. I. 4, 18.

b. An optative (without ἄν) denotes a purpose of the same kind, but more remote from the speaker—e. g., that of another person, or of a past situation, or

a purpose less likely to be realized. The optative is common after a past tense, and when subordinate to another optative :

Λαβὼν ὑμᾶς ἐπορευόμεν, ἵνα ὠφελοίην αὐτὸν  
 ἀνθ' ὧν εἶ ἔπαθον ὑπ' ἐκείνου *I took you and came, that*  
*I might aid him in return for the kindness I had*  
*received from him.* AN. I. 3, 4. Μένων δῆλος ἦν ἐπιθυ-  
 μῶν τιμᾶσθαι ἵνα πλείω κερδαίνοι *Menon was*  
*plainly eager to be honored, that he might make greater*  
*gains.* AN. II. 6, 21. θῦμὸν γένοιτο χειρὶ πληρῶσαί ποτε,  
 ἵν' αἱ Μυκῆναι γυνοῖεν *may it some time be mine to*  
*satisfy with deeds my longing, that Mykenai might*  
*learn, etc.* S. PH. 325.

c. A past tense of the indicative (imperfect, aorist, pluperfect) marks the purpose as unattainable, part of an imaginary, unreal situation, expressed or implied in the leading clause :

Οὐ γὰρ ἐχρῆν ἄρχοντας οἰκείους εἶναι, ἵν' ἦν ὡς  
 ἀληθῶς τῆς πόλεως ἡ δύναμις ; *ought there not to have*  
*been commanders of your own, that the forces might*  
*really belong to the state?* D. 4, 27. οὐκ ἂν ἐσχόμην,  
 ἵν' ἦ τυφλός τε καὶ κλύων μηδέν *I should not have*  
*refrained, that I might be both blind and deaf.*  
 S. OT. 1389.

d. Note that any clause of purpose, if its leading clause implies that the case is already impossible, takes a past tense of the indicative.

This is a form of attraction, the mode of the leading clause determining the mode of the subordinate clause. In the same way, any clause dependent on an optative is generally attracted to the optative.

## Πρίν CLAUSES

**643** The comparative adverb *πρίν* *earlier, before*, is used often with the infinitive (see **568**). It also becomes a subordinating conjunction; it may then often be best rendered *until*.

**644** In Clauses with *Πρίν*

a. An indicative denotes a past fact:

Οὐκ ἰέναι ἤθελε, πρίν ἡ γυνὴ αὐτὸν ἔπεισε καὶ πίστεις ἔλαβε *he was not willing to go, until his wife persuaded him and he had received pledges.* AN. I. 2, 26.  
 δμᾶθέντας γὰρ ἀνίστη, πρίν αὐτὸν εἶλε Διόβολον πλῆκτρον πυρὸς κεραυνίου *for he was wont to raise the dead, until the Zeus-hurled bolt of thunderous fire destroyed him.* E. AL. 128.

b. A subjunctive (usually with *ἄν*) describes not a real but a supposed or anticipated case; the time is future, or present in the generalized sense:

Δεῖται αὐτοῦ μὴ πρόσθεν καταλῦσαι πρίν ἄν αὐτῷ συμβουλεύσῃται *he asks him not to come to terms before consulting with him.* AN. I. 1, 10. μὴ στέναζε πρίν μάθῃς *no more lament, before thou learnest.* S. P. 917. αἰσχρὸν ἡγοῦμαι πρότερον παύσασθαι, πρίν ἄν ὑμεῖς περὶ αὐτῶν ὅ τι ἂν βούλησθε ψηφίσῃσθε *I think it a shame to stop before you shall have voted what you will about them.* L. 22, 4.

c. An optative (without *ἄν*) describes a supposed case, but more remote in thought from the speaker—as the thought of another, or as part of a past or an imaginary situation; the optative is not frequent:

Ἵποσχόμενος αὐτοῖς μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε *promising them that he would not stop till he should restore them to their homes.* AN. I. 2, 2. οὐποτ' ἔγωγ' ἂν, πρὶν ἰδοιμ' ὀρθὸν ἔπος, μεμφομένων ἂν καταφαίην *never would I, before I see the word made good, say yea when they do blame him.* S. OT. 505.

d. An indicative πρὶν clause generally has a negative leading clause; subjunctive and optative πρὶν clauses nearly always do. When the leading clause is affirmative, πρὶν generally takes the infinitive; in the meaning *before*, when *until* can not be substituted, it takes the infinitive even after a negative.

## Ei CLAUSES

- 645 What is stated not as a fact but as a supposition, assumed in order to base upon it another statement, is called a *condition*; any word or form of words that so states something is a *conditional expression*. Common conditional expressions in English are such as begin with *if, unless, suppose, in case, on the chance that, whoever, whenever*, etc.; inversion of subject and predicate may have the same meaning, as *Were I Brutus*, or *Should you ask me*.<sup>1</sup> Several forms of conditional expression in Greek, used for stating a supposed case, have been already noted (481, 616, 618, 620, 627, 629–631); but the fullest and most distinct form is the εἰ clause. A conditional sentence consists of a *conditional clause* or *condition* (*protasis*) and a *principal clause*, the *conclusion* (*apodosis*).

<sup>1</sup> Other frequent forms of condition are illustrated in

What matter, so I help him back to life.—TENNYSON, *Lanc. and El.*

Not *without* she wills it.—TENNYSON, *Lanc. and El.*

Man gets no other light,

Search he a thousand years.—M. ARNOLD, *Emped.*

Imperative and interrogative sentences, in both English and Greek, sometimes have the same office.

- 646** *Ei* if introduces conditional clauses, stating a supposed or assumed case. (For other meanings of the *ei* clause see **654**, **655**.)

*Ei* clauses may have the verb in (A) the indicative, (B) the subjunctive, (C) the optative. The negative is *μή*. The conclusion may be any form of simple sentence; but certain forms of conclusion and condition are naturally more apt to go together.

*A. Ei with the Indicative*

- 647** *Ei* with the present indicative, also with the perfect, imperfect, and aorist, presents the supposition simply, without implying anything as to its reality or probability; the tenses have the same force as in simple sentences (*Simple* or *Logical* Condition, present or past):

Εἴπερ γε Δαρείου ἐστὶ παῖς, οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι *if he is indeed a son of Dareios, I shall not take this without a battle.* AN. I. 7, 9. θαυμάζοιμ' ἂν εἰ οἴσθα *I should be surprised if you know.* PR. 312 c. φήσουσι δὴ με σοφὸν εἶναι, εἰ καὶ μή εἰμι *they will say of course that I am wise, although (if in fact) I am not.* The καί hints, without quite asserting, that the case is not merely assumed, but real. AP. 38 c.

Οὐ θαυμαστὸν δ' εἰ τότε τὰς μοριάς ἐξέκοπτον *it is not surprising if at that time they cut out the sacred olive-trees.* L. 7, 7. εἰ κερδαίνειν ἐβούλου, τότ' ἂν πλείστον ἔλαβες *if you wished to make money, you would in that case have got most.* The *ei* clause here is a simple condition; τότε is a conditional ex-



pression that resumes an earlier clause and stands for an unreal condition (649). L. 7, 20. εἰ ταῦτ' αἰσθόμενος ἐγὼ διεκώλυσα, ταῦτ' ἐστὶ προδότην εἶναι τῶν φίλων; *if I, perceiving this, prevented it, is that being a betrayer of one's friends?* H. II. 3, 46.

#### 648 The future indicative in an Eι Clause

a. Is in form a simple future condition; sometimes it is equivalent to μέλλω with an infinitive, denoting present intention or expectation:

Εἰ τούτου καταψηφιεῖσθε, δῆλοι ἔσεσθε ὡς ὀργιζόμενοι τοῖς πεπρωμένοις *if you vote against this man, it will be plain that you are angry at their deeds.*

L. 12, 90. ἀσύνετα νῦν ἐροῦμεν, εἴ σέ γ' εὐφρανῶ *we will talk nonsense now, if I shall (thereby) please you.* E. IA. 654. εἰ οὖν οἱ δοκοῦντες διαφέρειν τοιοῦτοι ἔσονται, αἰσχρὸν ἂν εἴη *if then those who are thought superior are to be like that, it would be a shame.*

AP. 35 a.

b. It often suggests threat, warning, or earnest appeal (*Emotional Future Condition*):

Εἰ ὑφηςόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἰόμεθα πείσεσθαι; *if we yield and come into the king's power, what treatment do we expect?* AN. III. 1, 17.

εἰ τῖμωρήσεις Πατρόκλῳ τὸν φόνον καὶ Ἑκτορα ἀποκτενείς, αὐτὸς ἀποθανεῖ *if you shall avenge the slaying of Patroklos and kill Hektor, you will yourself die.* AP. 28 c.

In such cases the indicative presents the supposition more distinctly as a possible future *fact*; if the consequences will

be serious, it gives a “minatory or monitory” tone to force one to look at them in that way.

- 649 Εἰ with the indicative imperfect and aorist, rarely the pluperfect, is used to imply that the supposition is past realization, opposed to a known fact (*Unreal Past Condition*).

The imperfect is used when the reality would be expressed by the present or imperfect, the aorist when the reality would be expressed by the aorist, the pluperfect when the reality would be expressed by the perfect:

Φῶς εἰ μὴ εἶχομεν, ὅμοιοι τοῖς τυφλοῖς ἂν ᾤμεν  
*if we did not have light (as we do) we should be like the blind.* M. IV. 3, 3. οὐκ ἂν νήσων ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχε *he would not have ruled over islands, if he had not had some naval force (therefore he had, εἶχε ναυτικόν).* T. I. 9.

Εἰ μὴ ὑμεῖς ἦλθετε ἐπορευόμεθα ἂν ἐπὶ βασιλέᾳ  
*if you had not come (but you did, ἦλθετε), we should now be marching against the king.* AN. II. 1, 4. εἴ τις σε ἦρετο, τί ἂν ἀπεκρίνω; *if some one had asked you (nobody did), what should you have answered?* PR. 311 b. εἴ σε τύχη προύπεμψε καὶ ἡλικίας ἐπέβησεν, ἐλπίδι γ' ἦσθα μέγας *if fortune had guided thee on and brought thee to manhood, in hope at least thou wast great.* CIA. 2263.

Εἰ ἐκεκτῆμην οὐσίᾳ, ἐπ' ἀστράβης ἂν ὠχούμην  
*if I possessed property, I should ride on a saddle.* L. 24, 11.

## B. Ἐάν with the Subjunctive

**650** The subjunctive takes ἄν (rarely omitted), which is joined with εἰ, forming ἐάν (often contracted to ἦν or ἄν).

The subjunctive puts the supposition simply, referring it either to future time, or to any or all time (the generalizing present), whichever the context, especially the leading clause, may indicate (*Simple Future Condition*, or *General Condition*).

\*Ὡν μὲν μένωμεν, σπονδαί if we remain, a truce.

AN. II. 1, 22. ἦν τοῦτο λάβωμεν, οὐ δυνήσονται μένειν if we take this, they will not be able to remain.

AN. III. 4, 41. ἐάν δ' ἀπῇ τὸ χαίρειν, τᾶλλ' ἐγὼ καπνοῦ σκιᾶς οὐκ ἂν πριάμην but if joy be gone, the rest I would not for a vapor's shadow buy. S. AN. 1170.

Εἴ τι νύξ ἀφῇ, τοῦτ' ἐπ' ἡμαρ ἔρχεται if night leaves aught, this the day assails. S. OT. 198.

a. For ἐάν meaning *on the chance* that, see **652**.

b. Greek also uses the present indicative (with εἰ) in general conditions, as English does (cp. **617**).

c. Greek and Latin uses of the subjunctive in conditions must not be confused. ἐάν with the subjunctive corresponds to *si* with the future or future perfect indicative; *si* with the subjunctive corresponds to εἰ with the optative (**651**): ἐάν τοῦτο ποιήσης *si hoc facies or feceris*.

## C. Εἰ with the Optative

**651** Εἰ with the optative (without ἄν) presents the supposition as more remote in thought (**616 b**)—

(1) As a mere possibility, generally future, sometimes present or general (*Possible Condition*),

(2) As part of a past situation which occurred repeatedly (*Past Repeated Condition*),

(3) As the thought of another person or an earlier time (*Quoted Condition*) ; the future optative in such a condition always represents a future indicative of the original form :

Οὐκ ἂν θαυμάζοιμι εἰ οἱ πολέμοι ἡμῖν ἐπακολουθοῖεν *I should not be surprised if the enemy should follow us.* AN. III. 2, 35. λῦπουμένοις ὀχληρός, εἰ μόλοι, ξένος *a guest annoys the sorrowing, if he come.* E. AL. 540. καὶ τοῦτό γέ μοι δοκεῖ καλὸν εἶναι, εἴ τις οἴός τ' εἴη παιδεύειν ἀνθρώπους *this too seems to me a fine thing, if one be really able to educate people.* AP. 19 e.

Εἰ δὴ ποτε πορεύοιτο καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσκαλὼν τοὺς φίλους ἐσπουδαιολογεῖτο *if ever he was on the march and many would see it, he would call his friends and talk seriously with them.* AN. I. 9, 28. τῶν πολλῶν εἴ τις αἴσθοιτο, ἐσίγα *if any of the popular party perceived it, he said nothing.* D. 9, 61.

Ἐβουλήθησαν Ἐλευσῖνα ἐξιδιώσασθαι, ὥστε εἶναι σφίσι καταφυγὴν εἰ δεήσειε *they wished to make Eleusis their own, so as to have it as a refuge in case of need.* H. II. 4, 8. γνούς ὁ Κριτιάς ὅτι εἰ ἐπιτρέψοι τῇ βουλῇ διαψηφίζεσθαι περὶ αὐτοῦ διαφεύξοιτο *Kritias, recognizing that, if he should allow the council to decide about him by a vote, he would escape (direct, εἰ ἐπιτρέψω).* H. II. 3, 50.

a. Rarely εἰ with the optative expresses an unreal condition, as in Homer.

- 652 Ἐάν with the subjunctive, and after a past tense εἰ with the optative, are sometimes to be translated *on the chance that, in the hope that, if perchance*; the future supposition of the εἰ or εἰ clause is a motive for the action of the leading clause:

Οὐκουν ἀτρέμ' ἔξεις, ἣν τι καὶ χορδῆς λάβῃς *won't you keep quiet then, on the chance of getting some sausage too?* AR. R. 339. πέψαντες πρόσβεις, εἴ πως πείσειαν μὴ σφῶν πέρι νεωτερίζειν μηδέν *sending envoys, in hopes they might (if haply they might) induce them to make no innovations in regard to them.* T. I. 58.

- 653 Εἴτε . . . εἴτε and εἰάν τε . . . εἰάν τε *whether . . . or*, introduce alternative conditions, with indicative, subjunctive, or optative:

Πάντως δήπου, εἰάν τε σὺ καὶ Ἄνυτος οὐ φῆτε εἰάν τε φῆτε *it certainly is so, whether you and Anytos say no or say yes.* AP. 25 b.

- 654 After expressions of wonder, indignation, and some other emotions, εἰ with the indicative is used to describe, in the milder form of a supposition, the fact that causes the emotion. In such clauses εἰ may sometimes be translated *if*, but oftener *that*:

Θαυμάζω δ' ἔγωγε εἰ μηδεὶς ὑμῶν μήτ' ἐνθ' ὑμεῖται μήτ' ὀργίζεται *but I am for my part surprised that no one of you bears it in mind or is angry.* D. 4, 43.

*Other Uses of ΕΙ*

- 655 After expressions of doubt or inquiry, εἰ with the indicative (rarely εἰάν with the subjunctive) becomes an indirect question. In such clauses εἰ (or εἰάν) may sometimes be translated *if*, but more often *whether*:

Εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα *whether I shall be doing right I do not know.* AN. I. 3, 5. εἰ ξυμπο-

νήσεις καὶ ξυνεργάσῃ σκόπει *see whether thou wilt work with me and share the deed.* S. AN. 41.

**656** By omission of the verb some common phrases have arisen :

a. Εἰ μὴ *except*, εἰ μὴ διὰ *except for* :

Ἀπολέσαι παρεσκευάζοντο τὴν πόλιν, εἰ μὴ δι' ἄνδρας ἀγαθοὺς *they were preparing to destroy the state, except for (had it not been for) some good men.* L. 12, 60.

b. Ὡςπερ ἂν εἰ *as, like*; the ἂν suggests a hypothetical indicative or optative as a conclusion to an εἰ clause :

Εὐθὺς ἠσπάζετο αὐτὸν ὥςπερ ἂν εἰ πάλαι φιλῶν ἀσπάζοιτο *he greeted him at once, just as if one should greet an old friend.* C. I. 3, 2. (ἀσπάζοιτο might have been omitted.)

c. Εἰ δὲ μὴ *otherwise* also introduces a supposition contrary to something that precedes—often where μὴ seems unnecessary, sometimes where we should expect εἰ instead of εἰ :

Ἀπῆται τὰ χρήματα· εἰ δὲ μὴ, πολεμήσειν ἔφη αὐτοῖς *he demanded the return of the property; otherwise he said he would make war on them.* H. I. 3, 3. μὴ ποιήσης ταῦτα, εἰ δὲ μὴ, αἰτίαν ἔξεις *do not do this, else you will be blamed.* AN. VII. 1, 8.

## INDIRECT DISCOURSE

**657** Words or thoughts so quoted as to be made grammatically subordinate in form to a verb or other expression meaning *say, think, hear*, or the like, are *indirect quotations*; a direct quotation retains the original form.

The forms used in indirect discourse have been already given in their proper places; for convenience they are here briefly summed up together.

**658** Simple sentences and principal clauses (not interrogative) in indirect quotation are put in the infinitive after certain verbs (**577–579**)—after φημι, οἶομαι, and νομίζω regularly in prose, seldom after λέγω and εἶπον, except in the sense of *bid*.

**659** After most other verbs such clauses are introduced by  $\delta\tau\iota$  or  $\omega\varsigma$  (**624**, **635**); the original tense is retained, the original mode is retained always after primary tenses and often after historical tenses. (But see **624 c**.)

a. But after historical tenses an indicative or subjunctive *may* be changed to an optative, unless that would cause ambiguity; an indicative with  $\alpha\nu$  (**461**, **467**, **469**) is retained unchanged, to avoid confusion with a hypothetical optative.

b. After one or more  $\delta\tau\iota$  or  $\omega\varsigma$  clauses, when the introductory verb of saying is no longer near, a succeeding principal clause may be in the infinitive—as if the introductory verb had been one that requires the infinitive.

**660** After verbs of thinking, hearing, and the like, that take a predicate participle agreeing with the object (**586**), the leading verb of a *brief* quotation may be changed to a predicate participle. (See examples under **586**.)

**661** Direct questions, when made indirect, retain the original mode and tense; but after historical tenses they may change an indicative or subjunctive to the optative, like  $\delta\tau\iota$  clauses (**659 a**).

Note especially that no indirect question has the subjunctive unless the direct form has it (dubitative subjunctive, **471**); and that the optative is never required, even after a past tense.

**662** Subordinate clauses of indirect discourse retain the mode and tense of the direct form always after a primary tense, often after a historical tense. But after a historical tense they may change an indicative or subjunctive to an optative, unless that would cause ambiguity; a past tense of the indicative in an unreal condition (**649**), or in a clause that expresses a purpose past attainment (**636 c**, **642 c**), is retained unchanged, to avoid confusion with other forms of conditional or final clauses.

**663** A long quotation carried through strictly in the indirect form, as is so often done in Latin, would have seemed in Greek monotonous and dull. The Greek preferred to vary it by repeating *ἔφη*, by inserting *ἔφη χρῆναι* or *ἐκέλευσε* before an expression of will, and by shifting from indirect to direct forms. English resembles Greek rather than Latin in this respect.

**664** Examples of Indirect Discourse.

Ἄγαπήσειν με ἔφασκεν εἰ τὸ σῶμα σώσω *he said I would be satisfied if I should save my life* (direct, ἀγαπήσεις εἰ σώσεις). L. 12, 11.

Ἦκεν ἄγγελος λέγων ὅτι λελοιπὼς εἶη Συέννεσις τὰ ἄκρα, ἐπεὶ ᾗσθετο τὸ Μένωνος στρατεύμα ὅτι ἤδη ἐν Κιλικίᾳ ἦν *there came a messenger saying that Syennesis had left the heights after he perceived that Menon's force was already in Kilikia* (direct, λέλοιπε, ἐπεὶ ᾗσθετο ὅτι ἦν. For ἦν see **624 c.**). AN. I. 2, 21.

Ὁ δὲ ἀπεκρίνατο ὅτι ἀκούοι Ἀβροκόμῃν, ἐχθρὸν ἄνδρα, ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν· καὶ μὲν ἦ ἐκεῖ, τὴν δίκην ἔφη χρῆζειν ἐπιθεῖναι αὐτῷ, ἣν δὲ φεύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα *he answered that he had heard (ἀκούω) that Abrokomas, an enemy of his, was near the river Euphrates, twelve days' march distant* (this fact would have been reported to Cyrus in the form Ἀβροκόμῃς ἐστί); *against him therefore he said he wished* (direct, βούλομαι) *to go; and if he proved to be there* (direct form retained), *he said he wished to punish him* (direct, χρήζω); *but if he retreats, we will there concert measures in regard to this* (direct quotation). AN. I. 3, 20.

In AN. I. 3, 14, ἐλέσθαι depends on εἶπε in the sense of *bade, urged*, representing a hortative subjunctive ἐλόμεθα or an imperative ἔλεσθε. Similarly ἀγοράζεσθαι, συσκευάζεσθαι, αἰτεῖν, συντάττεσθαι, πέμψαι. Meantime εἰ βούλεται remains in the direct form; ἡ δὲ ἀγορὰ ἦν is a remark of Xenophon, not of the soldier; ὡς ἀποπλέουιν represents ὡς ἀποπλέωμεν of the direct; εἰδὼς and ἀπάξει are unchanged, as are φθάσωσι and ἔχομεν.



## PARTICLES

**665** A class of words called *Particles*, some of them conjunctions, some adverbs, some both at once, are used freely in Greek to make clearer certain relations between ideas. Most of the ordinary conjunctions have practical equivalents in English, and hence make no difficulty. (See, e. g., **602**.) But for some of the commonest particles, adverbial in character, or partly adverbial and partly conjunctive, English has no precise equivalents in separate words; we express only by stress, by pauses, and by tones or changes of pitch (speech-tune) what in Greek is fully expressed, by these particles and by word-order, on the printed page. The force of such particles can be really learned only by observation in reading, especially while reading aloud and while listening to such reading. The following sections (**666–673**) describe briefly the more distinct meanings of the particles that most require attention, although such a description can not be very exact.

Particles which can not begin a clause are *postpositive*, and are marked in the following list by an asterisk, as \**ἄν*.

**666** \**ἄν* marks the action of a verb as more or less uncertain, either (1) as *contingent* on circumstances not yet realized, or (2) as itself merely *supposed*. The first use is seen in the hypothetical indicative and optative (**461, 467, 479**); in the second use *ἄν* stands (or may stand) with most classes of subordinate subjunctives (**616 a, 618 a, 620, 627–632, 636 a, 638 c, 644, 650**). *ἄν* is not used with subordinate *μῆ* clauses nor with quoted dubitative subjunctives, because it was not used with the simple subjunctive sentences from which these subordinate clauses arose; it nearly dropt out of purpose clauses, though *ὅπως* and *ὥς* clauses often retain it.

a. Rarely *ἄν* stands with a future indicative to mark it as contingent, or with a future participle representing such an indicative.

**667** The negative adverbs *οὐ* and *μῆ* have been described (**486**); their compounds differ in meaning as do simple *οὐ* and *μῆ*.

Οὐδέ (μηδέ) is the negative of δέ and καί, (1) as conjunction, *but not, and not, nor*, especially in continuing a negative; (2) as adverb, emphasizing the following word or phrase, *nor yet, also not, not . . . either, not even*.

**668** \*Απα and ἦ mark a sentence as interrogative, implying nothing as to the answer expected.

For μή and μὼν in questions see **488 a, c**. οὐ in a question is like English *not*, implying that the answer *yes* is expected; so also οὐκοῦν, but less strongly. ἄπα before μή or οὐ merely makes the interrogative force more distinct.

Πότερον (πότερα) . . . ἤ introduce the members of an *alternative* question, *utrum . . . an*. (*Whether . . . or* was formerly used in the same sense, but *whether* is not so used in modern prose in a *direct* question.)

**669 a.** \*Μέν, a weaker form of μὴν (**671 a**), implies that the word before it, or the phrase in which it stands, is thought of as contrasted with something that is to follow; the second contrasted member is usually marked by \*δέ, sometimes by ἀλλά or some other adversative conjunction, but is sometimes left unexpressed. μέν and δέ are very frequent, marking a great variety of contrasted ideas, often where English or Latin would use for the former member a concessive clause, introduced by *although* and the like.

Note that δέ is always a *conjunction*; hence μέν . . . δέ can be used only when the second member requires a *but* or *and*.

**b.** \*Μέντοι (μέν and τοι, **671 e**) generally marks a contrast or a transition to a different topic, *however, yet*.

But sometimes the older force of μέν (= μὴν) is more prominent—*certainly, surely*. So sometimes in other combinations, as πάνν μὲν οὖν *assuredly, certainly*.

**670 a.** Καί (besides its use as a conjunction, *and*) is an adverb, *also, even*, emphasizing the following word or phrase.

Καὶ εἰ is *even if*, εἰ καὶ *if in fact, although*, καὶ δὴ καί *and of course also, and in particular*.

b. *Καίτοι* is slightly adversative, *and yet*.

c. *Καίπερ* *although* stands only with participles (593 b).

**671** Several particles are intensive, denoting emphasis or stress, of slightly varying degree and kind.

a. *Μὲν* *in truth* is the strongest, often giving prominence to the whole statement rather than to a single word; *ἦ μὲν* *verily* introduces the formula of an oath; *καὶ μὲν* *and surely, and see*, in tragedy often calls attention to a newcomer.

The weakened form *μὲν* sometimes retains a similar force (cp. 669).

b. The enclitic *\*γε* emphasizes the preceding word by restriction. *At least* has a like force, but is usually too strong; a slight stress of voice is sometimes the only translation possible. *\*γοῦν* (*γε* and *οὔν*, 673 a) is a stronger *at least, at any rate*.

c. The most untranslatable and elusive is *\*δή*.

(1) Its force falls on a single preceding word (though another particle may intervene), marking the idea as obvious, definite, positive; *δῆλα δή* *quite plain*, *πολλοὶ δή* *a great many*, *κάλλιστος δή* *the very finest, clearly the finest*, *οὕτως δή* *in just this way*, *ποῦ δή;* *where, pray?* *εἰ δή* *if indeed*, *ὁρᾶτε δή* *you see, of course*, *τότε δή* *then indeed*. Sometimes it gives an ironical tone, *forsooth, as he claims*.

(2) Its force extends to a whole clause, near the beginning of which it stands; it then marks the statement as obvious, to be expected under the circumstances; it may thus become inferential, *of course, you see, clearly, accordingly*.

d. The form *\*δῆτα* *surely* is a stronger, *δήπου* (*δή* and *που*) a weaker *δή*. *δήπου* is often ironical, *doubtless, I suppose*. *δῆθεν* is almost always ironical, *forsooth*.

e. The enclitic *\*τοι* is by origin a *for* dative of *σύ* (older *τύ*); thus it calls the listener's attention to the statement, as one that concerns him. The translation is various; *doubtless, you know, be assured*, have a similar tone, but are usually too

strong. Frequent compounds are μέντοι (669 b), οὔτοι *surely not*. For τοῖνυν, etc., see 673 b.

**672** From γε ἄρα (673 a) is formed \* γάρ, which has several distinct uses, with some that are transitional between these.

a. *Adverbially*, γάρ makes the preceding word prominent, somewhat as γε does, while suggesting, like ἄρα, that the preceding sentence has something to do with this prominence. Especially in questions γάρ denotes surprise, or some kindred emotion: τίς γὰρ ἂν ψήθη; *why, who would have thought!* D. 9, 68. γένοιτο γὰρ ἄν τι καιώτερον; *could there possibly be anything newer!* D. 4, 10. Also in answers, or other statements positively made, with some reference to a preceding statement: ἦ γὰρ ἀνάγκη (AN. I. 6, 8) or ἀνάγκη γάρ *I must indeed!*

With these belongs the use of γάρ in wishes (470 a, 477). γάρ in this group of uses may be called *γάρ emotional*.

b. Often a narrative or explanation that has just been promised is introduced by γάρ *explanatory*. The nearest English equivalent is *namely*; sometimes we may translate by *for example, that is*; but more often English in such cases has no introductory word: ὑμᾶς εἰδὼς διδάξω. τὸ μὲν γὰρ πλῆθος πολὺ κτλ. *I will explain to you. Their number is large*, etc. AN. I. 7, 4. Whether this γάρ is an adverb or a conjunction it is difficult to say.

c. As a *conjunction*, γάρ *causal* introduces a reason; the sentence with γάρ generally follows that for which it gives the cause. Sometimes the γάρ clause precedes or is inserted parenthetically within the other sentence; γάρ may then usually be rendered *since*.

d. Καὶ γάρ is sometimes *for even, for also*, καὶ being adverbial and emphasizing the next following word; but more often καί is a conjunction and γάρ adverbial, *and in fact*; sometimes it is impossible to determine which was the conjunction, καὶ γάρ having become a standing formula:

Τοῦτο ἐποίει ἐκ τοῦ χαλεπὸς εἶναι καὶ γὰρ ὁρᾶν στυγνὸς ἦν καὶ τῇ φωνῇ τρᾶχὺς *this he did by being severe; his very appearance was disagreeable and his voice harsh.* ΔΝ. Π. 6, 9. In ἀλλὰ γάρ the γάρ is almost always adverbial, *but in fact, but really.*

- 673 a.** The particles \*ἄρα, \*οὖν, and (in poetry) enclitic \*νυν or \*νῦν are inferential, translated *therefore, accordingly, so, as it appears*, unaccented *now or then*. δὴ sometimes approaches these in meaning (**671 c**).

**b.** The syllable *τοι-* (not the same as \**τοι*, **671 e**), probably another form of the demonstrative *τῷ*, as a *with* or *by* dative, appears in \**τοῖ-νυν* *accordingly, well then, farther*; also in *τοι-γάρ, τοι-γάρ-τοι, τοι-γαρ-οὖν*, more strongly inferential, *therefore, and so, for just that reason*. γάρ is here adverbial, the final *-τοι* of *τοι-γάρ-τοι* is the enclitic (**671 e**).

## WORD-ORDER

- 674** Each language has its own ways of arranging words within the sentence, ways natural to the native speaker, but more or less strange at first to others. English, Greek, Latin, French, German, all differ considerably from one another in word-order. The following sections describe the more striking differences between Greek word-order and English.

- 675** The order of words in Greek is much freer than in English, because Greek has fuller inflections.

Thus *the boy saw a man* means one thing, *a man saw the boy* means another, *saw a man the boy* means nothing; but the Greek could say ὁ παῖς εἶδεν ἄνδρα, ἄνδρα εἶδεν ὁ παῖς, εἶδεν ἄνδρα ὁ παῖς, or ἄνδρα ὁ παῖς εἶδεν, all with equal clearness, with no change in syntax or essential meaning, but merely with different emphasis. In English the word-order is the most important means of indicating syntax; in Greek it serves this purpose to a far less extent, but is the chief means, along with particles, of indicating what we call *rhetorical* effects.

**676** Certain requirements of position for certain words and meanings have been described above—the attributive and predicate positions (552, 555, 556), the special rule for ὅδε, οὗτος, ἐκεῖνος, etc. (553, 554 and a), the meanings of αὐτός according to its position (199), the fact that many words are postpositive (665–673), and that some particles throw their force on the preceding word (as μέν, δέ, γέ, γοῶν, δή) while others throw their force on what follows (as καί, οὐδέ, μήν). Also, as in English, a preposition usually precedes its noun, a conjunction begins its clause, any word that looks back to a preceding clause is likely to stand near the beginning, any word that looks forward to the next clause is likely to stand near the end. These general requirements, and the necessity for clearness of syntax, take precedence of all other principles.

**677** The above requirements being met, and other things being equal, the more important precedes, the less important follows; the degree of importance diminishes from the beginning of the clause to the end, the final place is that of least prominence.

a. As regards the final place, this is the opposite of the rule in English, which makes the final place the most prominent. In reading English aloud—or Greek that one does not understand—the tendency is to put most stress on the last word; this must be reversed in reading Greek. In translating, the relative prominence is sometimes best preserved in English by reversing the Greek order.

b. A longer grammatical unit (sentence or clause) may be divided into smaller rhetorical units, each consisting of several words; the above rule then applies to each rhetorical member as well as to the whole clause. Thus the *first word after* a pause in Greek receives the prominence of a *last word before* a pause in English.

**678** The importance that determines order may be *logical* or *emotional*; the two kinds are in most sentences more or less com-

bined, and are not always clearly separable in thought. *Logical* importance is relative prominence in a complex thought, viewed wholly without emotion, as a simple fact or a scientific statement; the relative logical importance of the same elements of a thought may vary with varying circumstances (679). But most things are looked upon with more or less of feeling, which may give them, to the speaker or listener, a relative importance very different from that of logic or of abstract thought; this is their *emotional* importance (680). The term *emphasis* denotes generally emotional importance, but is used also of marked logical importance.

#### 679 Order determined mainly by logical importance.

a. Ἔστιν οὖν τραγωδίᾳ μίμησις πράξεως σπουδαίας καὶ τελείας, μέγεθος ἐχούσης, ἡδυσμένῳ λόγῳ, χωρὶς ἐκάστου τῶν εἰδῶν ἐν τοῖς μορίοις, δρώντων καὶ οὐ δι' ἀπαγγελίας. This is Aristotle's definition of tragedy (POET. 6). The preceding discussion (to which οὖν refers us) has included tragedy, and has reached the point where the question is now, not so much what *tragedy* is, but rather what tragedy *is*, in view of the preceding argument; hence ἔστιν stands first. The central fact in the essence of tragedy is *μίμησις imitative presentation*; then follow the various restrictions, that gradually narrow the general statement down to a definition, proceeding always from the general to the particular. *In its essence, then, tragedy is the representation of an action that has dignity, completeness, and magnitude, in artistic language, with each kind of verse kept separate in the parts, presented by people acting instead of through narrative.*

b. General rules, applying this principle in detail, in the simple unemotional sentence, are :

(1) An arrangement without emphasis is *subject, its modifiers, predicate, modifiers of the predicate*. This often agrees closely with the English order.

(2) An adjective, or adnominal genitive, or appositive, unless for some reason emphatic, is apt to follow its noun.

But if the noun has the article, any attributive expression takes the attributive position (552).

(3) Modifiers of a verb (except the negatives) are apt to follow the verb.

(4) But circumstances may give special importance to a modifier, and therefore place it earlier.

c. An example of simple narrative is :

Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασάγγας δέκα εἰς Πέλτας, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἄρκας τὰ Λύκαια ἔθυσσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν στλεγγίδες χρῦσαί· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. AN. I. 2, 10. Here the demonstratives ἐντεῦθεν and ἐνταῦθα, and the relative ἐν αἷς, point back to the preceding sentence and form the connection; ἐξελαύνει and ἔμεινεν contain the central idea of these clauses; the numeral follows its noun. Xenias is a new person introduced, who interrupts the monotony by a festival; the name of the festival, τὰ Λύκαια, is more important than ἔθυσσε, which was the regular verb denoting such a celebration; so with ἀγῶνα and ἔθηκε. *The prizes were strigils* is our natural order also, but the relative importance of the pair στλεγγίδες χρῦσαί is represented in English by the opposite order, *golden strigils*. In the last clause the important item was that the prince himself was a spectator; ἐθεώρει is duly marked by its position, Κῦρος is made prominent by καί (cp. 681 b).

In such simple narrative note that *chronological* order may often determine the order of presentation, when lucidity is a prime object.

## 680 Order influenced by emotional prominence.

Ὅς μὲν στρατηγήσουντα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω *let no one of you speak with the idea that I am going to act as general in this plan of campaign.* AN. I. 3, 15. στρατηγήσουντα ἐμέ contains the central idea which the speaker wishes to remove from their minds; μὲν looks forward to a following clause, to be contrasted with this.



In AN. I. 4, 3, ἑπτακοσίους ἔχων ὀπλίτας and τετρακόσιοι ὀπλίται, the stress laid on the numbers, which are somewhat contrasted with each other, places them before the nouns. In AN. I, 3, 17, βουλοίμην δ' ἂν ἄκοντος ἀπιὼν Κύρου λαθεῖν αὐτὸν ἀπελθὼν *I should wish, if I am going away without Cyrus's consent, to get away without his knowledge*, ἄκοντος and λαθεῖν are contrasted and emphasized. In AP. 40 d, θαυμάσιον κέρδος ἂν εἴη ὁ θάνατος *a wonderful gain would death be*, θαυμάσιον is the most emphasized word and κέρδος next, while the subject, ὁ θάνατος, is here the least important, and might almost have been omitted.

Sometimes, of two or more coördinate expressions, which in English would be so arranged that the most important would come last, the first is in Greek plainly the most emphasized: μὴ ἐφευρεθῆς ἄνους τε καὶ γέρων ἅμα *lest thou be found both old and foolish too*. S. AN. 281.

a. When the clause is apparently complete, a new element—noun, pronoun, verb, but especially an adverb—may be added after a slight pause, as if an afterthought. The added word is then the first after a pause and is thereby made prominent, though it may be also the last in the clause; it virtually makes a clause by itself.

b. Sometimes a form of the *periodic* style, so common in Latin, is followed in Greek also, when a more even stress and an air of calm dignity is suitable: τὴν τῶν πέλας αὐτοὶ ἐπελθόντες οὐ χαλεπῶς ἐν τῇ ἀλλοτρίᾳ τοὺς περὶ τῶν οἰκείων ἀμύνομένους μαχόμενοι τὰ πλείω κρατοῦμεν *when we ourselves invade our neighbors' territory, without difficulty, on alien soil, though against men who are acting in defense of their own, we more often prevail*. T. II. 39. This is the style of one who is conscious that every word is laden with meaning, and will be weighed.

**681** Since there are many ways of indicating the importance of words besides order, it often happens that an emphasized word stands where the order alone would leave it in the background. Other means of emphasis are:

a. The personal pronouns ἐγώ, σύ, ἡμεῖς, etc., also αὐτός standing alone in the nominative, or in any case in the predicate position, also ὅδε, οὗτος, or ἐκεῖνος used as a personal pronoun in the nominative, are emphatic in any position. Thus in D. 1, 9, ἡξήσαμεν, ὃ ἄνδρες Ἀθηναῖοι, Φίλιππον ἡμεῖς *we ourselves, men of Athens, have given Philip his present power*, ἡξήσαμεν is emphasized strongly by position, ἡμεῖς by being expressed at all; the place at the end does not affect ἡμεῖς one way or the other—unless indeed a slight pause was made before it (680 a).

b. Adverbs and particles like καί, οὐδέ, μήν, δῆ, all indicate prominence.

c. Simple repetition, or the use of two synonyms for one idea, delays attention longer and so makes an idea prominent.

d. Any form of parallelism in expression, whether of repetition or of contrast, calls attention to both members. Thus μέν and δέ, similarity of ending (ὁμοιοτέλετον *rime*), and the use of the same word in different cases side by side (682 b), always give emphasis. In this way an important word may stand last without danger of being slighted.

**682** Certain combinations were so frequent that we may call them *fashions* of word-order. Especially noticeable are

a. *Chiasmus* ("criss-cross" order, from the shape of the letter X) reverses in the second of two parallel phrases the order of the first; this gives equal prominence to each member in both phrases: καλὸν τὸ ἄθλον καὶ ἡ ἐλπὶς μεγάλη *noble is the prize and our hope great*. PH. 114 c.

$$\begin{array}{ccc} \text{καλὸν} & & \text{τὸ ἄθλον} \\ & \times & \\ \text{ἡ ἐλπὶς} & & \text{μεγάλη} \end{array}$$

b. Two words of like sound or derivation but of contrasted meaning, or two forms of the same word in different constructions, are apt to be put near each other: τὰ τῶν θεῶν ἐντὶμ' ἀτιμώσασ' ἔχε *what the gods honor, in dishonor hold*. S. AN. 77.

c. When the same word is repeated in two contrasted members which contain *μέν* and *δέ*, the repeated word stands first, followed by *μέν* and *δέ*. This usage doubtless began with clauses in which the repeated word was emphatic; but it became the rule, as early as Homer, even when the repeated word was unimportant: *πάσα μὲν ὁδὸς εὐπορὸς πᾶς δὲ ποταμὸς διαβατός* *every road is easy, and every river can be crossed*. AN. II. 5, 9. Here the contrast is not between *πάσα* and *πᾶς*, but between the remainder of the clauses, although *every* is an important idea. In AN. I. 2, 3, *τριᾶκοσίους μὲν ὀπλίτας τριᾶκοσίους δὲ πελταστὰς ἔχων παρεγένετο*, the importance of the number would not of itself have placed it first.

d. At the end of a clause an adjective and its noun are often separated by a verb-form. This usually is the order that gives the natural emphasis; but it came to be sometimes little more than a rhetorical fashion: *εἰ τοῦνν ὁ Φίλιππος τότε ταύτην ἔσχε τὴν γνώμην, οὐκ ἂν τοσαύτην ἐκτήσατο δύναμιν* *if then Philip at that time had adopted this opinion, he would not have acquired so great power*. D. 4, 5.

- 683 Finally, considerations of euphony, especially of rhythm, often affected word-order, as in English; but this influence is difficult for us to trace in prose, because Greek prose rhythm (like that of verse) was determined by the quantity of the syllables, which we feel less strongly than the Greeks did.

## ABBREVIATIONS

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In citing examples

A. = Aischylos (*Wecklein*),  
 A., Agamemnon,  
 c., Choephoroi,  
 E., Eumenides,  
 P., Persians,  
 PB., Prometheus Bound,  
 S., Seven against Thebes.  
 AR. = Aristophanes (*Bergk*),  
 N., Nubes (Clouds),  
 R., Ranae (Frogs),  
 V., Vespae (Wasps).  
 CIA. = Corpus Inscriptionum Atticarum.  
 D. = Demosthenes.  
 E. = Euripides (*Nauck*),  
 AL., Alkestis,  
 AND., Andromache,  
 B., Bacchae,  
 HIPP., Hippolytos,  
 IA., Iphigenia at Aulis,  
 IT., Iphigenia among the Taurians,  
 M., Medea.  
 EPICH. = Epicharmos.

L. = Lysias.  
 MEN. = Menander.  
 Plato is cited thus :  
 AP. = Apology,  
 CR. = Crito,  
 GOR. = Gorgias,  
 PH. = Phaedo,  
 PR. = Protagoras,  
 REP. = Republic.  
 PLUT. CAES. = Plutarch's Caesar.  
 S. = Sophokles (*Jebb*),  
 AI., Aias,  
 AN., Antigone,  
 E., Elektra,  
 OT., Oedipus Tyrannus,  
 OK., Oedipus at Kolonos,  
 P., Philoktetes.  
 T. = Thukydides.  
 Xenophon is cited thus :  
 AN. = Anabasis,  
 C. = Cyropaedia,  
 H. = Hellenica,  
 M. = Memorabilia,  
 O. = Oeconomicus.

Most of the other abbreviations need no explanation ; but cp. = compare, impf. = imperfect, impv. = imperative, κτλ. = καὶ τὰ λοιπά = and so forth.

## VERB-LIST

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NOTE.—This list is intended to contain all verbs of classical Attic Greek whose forms can cause difficulty to the student. But rare forms are sometimes omitted, especially such as occur only in lyric parts of the drama, or in works not likely to be read until the student is beyond dependence on an elementary grammar. In many doubtful cases it seemed better to err on the side of inclusion rather than of omission. The forms that belonged to prose or to spoken Attic are in full-faced type; those in ordinary type belonged to poetry. Yet in some cases a simple verb that appears only in composition in prose is recorded as a prose form; also verbs in *-σσω*, *-ττω*, are recorded with *σσ*, though the regular prose form had *ττ*. The class of the present system is given after the verb-stem, unless the present belongs to the formative-vowel class or to the root-class.

"Αγαμαι (ἀγα-, 365 and a) *admire*, ἡγάσθην.

ἀγγέλλω (ἀγγελ-, ι cl.) *announce*, ἀγγελῶ, ἡγγεῖλα, ἡγγέλκα, ἡγγέλμαι, ἡγγέλθην.

ἀγείρω (ἀγερ-, ι cl.) *gather*, ἡγειρά.

ἄγνυμι (ἀγ-, ᾄγ-, nas. cl.) *break*, ἄξω, ἔαξα, ἔαγα, ἐάγην.

ἄγω (ἀγ-) *lead*, ἄξω, ἡγαγον (350, 10), ἦχα, ἦγμαι, ἦχθην.

ἁείρω (ἁερ-, ι cl.) *lift*, older form of αἴρω, which see.

ᾄδω (ᾄδ-, for ἀειδ-) *sing*, ᾄσομαι, ᾄσα, ᾄσθην.

αἰδέομαι (αἰδε-) and αἰδομαι (αἰδ-) *respect*, αἰδέσομαι, ᾄδεσμαι, ᾄδέσθην.

αἰνέω (αἰνε-η-) *praise*, αἰνέσω, ᾄνεσα, ᾄνεκα, ᾄνημαι, ᾄνέθην.

αἰρέω (αἰρε-η-, ἔλ-) *seize*, αἰρήσω, εἶλον (350, 9), ἔρηκα, ἔρημαι, ἔρέθην.

αἴρω (ᾄρ-, ι cl.) *lift*, ᾄρῶ, ἦρα, ἦρκα, ἦρμαι, ἦρθην.

αἰσθάνομαι (αἰσθ-, αἰσθη-, nas. cl.) *perceive*, αἰσθήσομαι, ᾄσθόμην, ᾄσθημαι.

ᾄττω (ᾄτ-, ι cl.) and ᾄσσω *rush*, ᾄττω and ᾄξω, ᾄττα and ᾄττα.

αἰσχύνω (αἰσχυν-, ι cl., 421) *shame*, αἰσχυνῶ, ᾄσχυνα, ᾄσχύνηθην.

ἀκούω (ἀκου-) *hear*, ἀκούσομαι, ᾄκουσα, ἀκήκοα (291 c), ᾄκούσθην.

ἀλείφω (ἀλιφ-, ἀλειφ-) *anoint*, ἀλείψω, ᾄλειψα, ἀλήλιφα (291 c), ἀλήλιμμαι, ᾄλείφθην.

ἀλέξω (ἀλεξ-, ἀλεκ-) *ward off*, ἀλέξομαι, ἡλεξάμην.

ἀλίσκομαι (ἀλ-, ἀλο:ω-, incep. cl.) *am captured*, ἀλώσομαι, ἐάλων or ἤλων (267, 369 c), ἐάλωκα or ἤλωκα.

ἀλλάσσω (ἀλλαγ-, ι cl.) *change*, ἀλλάξω, ἡλλαξα, ἡλλαχα, ἡλλαγμαί (345), ἡλλάχθην and ἡλλάγην.

ἀλλομαι (ἀλ-, ι cl.) *leap*, ἀλοῦμαι (324) ἡλάμην.

ἀλύσκω (for ἀλυκ-σκω, ἀλυκ-, cp. διδάσκω, incep. cl.) *avoid*, ἀλύξω, ἡλυξα.

ἀμαρτάνω (ἀμαρτ-, ἀμαρτη-, nas. cl.) *err*, ἀμαρτήσομαι, ἡμαρτον, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην.

ἀμπ-έχω and ἀμπ-ίσχω (ἀμφι + ἔχω, ἴσχω) *wrap about, put on*, ἀμφέξω, ἡμπι-σχον. Mid. ἀμπέχομαι, ἀμπίσχομαι, ἀμπισχέομαι *have on*, ἀμφέξομαι, ἡμπισχόμεν and ἡμπ-εσχόμεν (cp. 268 d).

ἀμπλακίσκω (ἀμπλακ-, ἀμπλακη-, incep. cl.) *miss*, ἡμπλακον, ἡμπλάκημαι.

ἀμύνω (ἀμυν-, ι cl.) *ward off*, ἀμυνῶ, ἡμύνα.

ἀμφι-γνέω *doubt*, impf. ἡμφ-εγνόουν (268 d), ἡμφ-εγνόησα.

ἀνα-βιόσκομαι : see βιώω.

ἀν-βάλσκω (-ᾶλ-, -ᾶλο:ω-, incep. cl.) and ἀν-βάλω *spend*, ἀν-βλώσω, ἀν-ήλωσα, ἀν-ήλωκα, ἀν-ήλωμαι, ἀν-ηλόθην.

ἀν-οίγνυμι, ἀν-οίγω (see οἴγνυμι) *open*, impf. ἀνέωγον (267 a), ἀν-οίξω, ἀν-έψξα (267 a), ἀν-έψχα (291 a), ἀν-έψγμαι, ἀν-εώχθην (subjv. ἀν-οιχθῶ, etc.).

ἀνύω (ἀνυ-) sometimes ἀνύω, also ἀνύτω *accomplish*, ἀνύσω, ἡνυσα, ἡνυκα, ἡνυσμαι.

ἄνωγα (ἀνωγ-) *command*, root perf. (370), with pres. meaning, ἄνωγας, ἄνωγε, impv. ἄνωχθι, ἄνωχθε.

ἀπ-εχθάνομαι (-έχθ-, nas. cl.) *become odious*, ἀπ-εχθήσομαι, ἀπ-ηχθόμεν, ἀπ-ήχθημαι.

ἄπτω (ἄφ-, τ cl.) *fasten, kindle*, ἄψω, ἡψα, ἡμαι, ἡφθην.

ἄραρίσκω (ἄρ-, incep. cl.) *fit*, ἡρσα, ἡραρον, ἔραρα.

ἄράσσω (ἀραγ-, ι cl.) *bang, slam*, ἀράξω, ἡραξα, ἡράχθην.

ἄρέσκω (ἄρε-, incep. cl.) *please*, ἀρέσω, ἡρεσα, ἡρέσθην.

ἀρκέω (ἀρκε-) *assist, suffice*, ἀρκέσω, ἡρκεσα.

ἄρμόζω, ἄρμόττω (ἄρμοτ-, ι cl.) *fit*, ἄρμόσω, ἡρμοσα, ἡρμοσμαι, ἡρμόσθην.

ἄρνυμαι (ἄρ-, nas. cl.) *win*, ἀροῦμαι, ἡρόμην.

ἄρόω (ἀρο-) *plow*, ἡροσα, ἡρόθην.

ἄρπάξω (ἀρπαγ-, ἀρπαδ-, ι cl.) *seize*, -ἀρπάσομαι and -ἀρπάσω, ἡρπασα, ἡρπακα, ἡρπασμαι, ἡρπάσθην.

ἄρύω (ἀρυ-) and ἄρύτω *draw water*, ἡρυσα, ἡρύθην.

ἄρχω (ἀρχ-) *am first, begin, rule*, ἄρξω, ἡρξα, ἡργμαι, ἡρχθην.

αἰάινω, αἰαίνω (αἰαν-, ι cl.) *dry*, αἰανῶ, ἡἶννα, ἡἶνθην.

αὔξάνω (αὔξ-, αὔξη-, nas. cl.) and αὔξω *increase*, αὔξήσω, ἡὔξησα, ἡὔξηκα, ἡὔξημαι, ἡὔξήθην.

ἄχθομαι (ἄχθ-, ἄχθεσ-) *am vexed*, ἀχθέσομαι, ἡχθέσθην.

**Βαίνω** (βα:η-, βαν-, ι cl.) *go*, **βήσομαι** (*βήσω* causative), **ἔβην** (369 a), **ἔβησα** (causative), **βέβηκα**, **-βέβαμαι**, **-έβάθην**.

**βάλλω** (βαλ-, βλη-, ι cl.) *throw*, **βαλῶ**, **ἔβαλον** (350, 4), **βέβληκα**, **βέβλημαι**, **έβλήθην**.

**βάπτω** (βαφ-, τ cl.) *dip*, **βάψω**, **ἔβαψα**, **βέβαμμαι**, **έβάφην**, **έβάφθην**.

**βαστάζω** (βασταδ-, ι cl.) *carry*, **βαστάσω**, **έβάστασα**.

**βιβάζω** (βιβαδ-, ι cl.) *make go* (causative of **βαίνω**), **βιβάσω** and **βιβῶ** (346 b), **-έβίβασα**.

**βιβρώσκω** (βρο:ω-, incept. cl.) *eat*, **βέβρωκα**, **βέβρωμαι**.

**βιώω** (βιο:ω-) *live*, **βιώσομαι**, **έβίων** (369 c), **βεβίωκα**, **βεβίωμαι**. **ἀνα-βιώσκομαι** *revive*, **ἀνεβίωσα**, **ἀν-έβίων**.

**βλάπτω** (βλαβ-, τ cl.) *injure*, **βλάψω**, **ἔβλαψα**, **βέβλαφα**, **βέβλαμμαι**, **έβλάφθην**, **έβλάβην**.

**βλαστάνω** (βλαστ-, βλαστη-, nas. cl.) *sprout*, **βλαστήσω**, **ἔβλαστον**, **(β)έβλάστηκα**.

**βλέπω** (βλεπ-) *look*, **βλέψομαι**, **ἔβλεψα**.

**βούλομαι** (βουλ-, βουλη-) *wish*, **βουλήσομαι**, **βεβούλημαι**, **έβουλήθην** (266).

**βρέχω** (βρεχ-) *wet*, **ἔβρεξα**, **βέβρεγμαι**, **έβρέχθην**.

**βρίθω** (βριθ-) *am heavy*, **βρίσω**, **ἔβρισα**, **βέβριθα**.

**βρῦχάομαι** (βρῦχ-, βρῦχα:η-) *bellow*, **βέβρῦχα**, **βρῦχθεις**.

**βύνέω** (βυ:ῡ-, nas. cl.) *stop up*, **βύσω**, **ἔβῡσα**, **βέβυσμαι**.

**Γαμέω** (γαμ-, γαμε:η-) *marry* (act. of a man, mid. of a woman), **γαμῶ**, **ἔγημα**, **γεγάμηκα**, **γεγάμημαι**.

**γέγωνα**, pf. with pres. meaning, (γων-) *shout*, also **γεγωνέω** (γεγωνε:η-) and **γεγωνίσκω** (γεγων-, incept. cl.), **γεγωνήσω**, **έγεγώνησα**.

**γελάω** (γελα-) *laugh*, **γελάσομαι** (322), **έγέλασα**, **έγελάσθην**.

**γηθέω** (γηθ-, γηθε:η-) *rejoice*, **γηθήσω**, **έγήθησα**, **γέγηθα**.

**γηράσκω** (γηρᾱ-, incept. cl.), also **γηράω** (γηρα-) *grow old*, **γηράσω**, **έγήρᾱσα**, **γεγήρᾱκα**.

**γίγνομαι** (γεν-, γον-, γενη-, 257 a) *become*, **γενήσομαι**, **έγενόμην**, **γέγονα**, **γεγέννημαι**. For **γεγώς** see 370, (3).

**γιγνώσκω** (γνο:ω-, incept. cl.) *come to know, recognize*, **γνώσομαι**, **ἔγνων** (366, 367), **ἔγνωκα**, **ἔγνωσμαι**, **έγνώσθην**.

**γράφω** (γραφ-) *mark, write*, **γράψω**, **ἔγραψα**, **γέγραφα**, **γέγραμμαι**, **έγράφην**. (See 341, 345.)

**Δάκνω** (δακ-, δηκ-, nas. cl.) *bite*, **δήξομαι**, **ἔδακον**, **δέδηγμαι**, **έδήχθην**.

**δαρθάνω** (δαρθ-, δαρθη-, nas. cl.) *sleep*, **ἔδαρθον**, **δεδάρθηκα**.

**δέδοικα**, **δέδια**, 370, (5).

**δείκνυμι** (δεικ-, nas. cl.) *point at*, 358-360.

**δέρκομαι** (δερκ-, δορκ-, δρακ-) *see*, **ἔδρακον**, **δέδορκα** (456 c).

δέρω (δερ-, δαρ-) *skin, flay*, δερῶ, ξδαιρα, δέδαρμαι, ἐδάρην.

δέχομαι (δεχ-) *receive*, δέξομαι, ἐδεξάμην, δέδεγμαι, ἐδέχθην.

δέω (δε:η-) *bind*, δήσω, ξδησα, δέδεκα, δέδεμαι, ἐδέθην.

δέω (δε-, δεη-) *lack*, δέησω, ἐδέησα, δεδέηκα. Impers. δεῖ *there is need*, δέησει, ἐδέησε. Dep. δέομαι *ask, request*, δέησομαι, δεδέημαι, ἐδέηθην.

δαιτάω (δαιτα:η-) *diet, arbitrate*, δαιτήσω, ἐδήγησα, δεδιήτηκα, δεδιήτημαι, ἐδιητήθην.

διδάσκω (διδαχ-, incept. cl., 260 b) *teach*, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμα, ἐδιδάχθην.

-διδράσκω (δρα:α-, incept. cl.) *run away*, -δράσομαι, -ξδρᾶν (369 a), -δέδρακα.

δίδωμι, 372, 375.

διψάω (διψα:η, 320) *thirst*, διψήσω, ἐδίψησα.

διώκω (διωκ-) *pursue*, διώξομαι, ἐδίωξα, δεδίωχα, δεδίωγμαι, ἐδιώχθην.

δοκέω (δοκ-, δοκε:η-) *think, seem*, δόξω, ξδοξα, δέδογμαι, ἐδόχθην. Also δοκήσω, ἐδόκησα, δεδόκηκα, δεδόκημαι, ἐδοκήθην.

δραμοῦμαι: see τρέχω.

δράσσομαι (δραγ-, ι cl.) *grasp*, ξδραξάμην, δέδραγμα.

δράω (δρα:α-) *do*, δράσω, ξδράσα, δέδρακα, δέδραμαι, ξδράσθην.

δύναμαι (δυνα:η-, 266, 365 a) *can*, δυνήσομαι, δεδύνημαι, ξδυνήθην.

δύω (δυ:υ-) *enter*, δύσω (causative), ξδύσα (causative), ξδύν (366, 367), δέδυκα, δέδυκα, δέδυμαι, ξδύθην.

ἔάω (ἐα:α-, 267) *let, permit*, ἐάσω, ἐᾶσα, ἐᾶκα (291 a), ἐᾶμαι, ἐᾶθην.

ἐγείρω (ἐγερ-, ἐγορ-, ἐγρ-, ι cl.) *rouse, awaken*, ἐγερῶ, ἤγεραι, ἤγρόμην, ἐγρήγορα (291 c, 332) *am awake*, ἐγήγερμαι (291 c), ἤγέρθην.

ξδομαι, ἐδήδοκα: see ἐσθίω.

ξζομαι (ἐδ- for σεδ-, ι cl.) *sit*, chiefly in comp. with κατὰ. See καθέζομαι.

ἐθέλω and θέλω (ἐθελ-, ἐθελη-) *am willing*, ἐθελήσω, θελήσω, ἠθέλησα, ἠθέληκα.

ἐθίζω (ἐθιδ-, ι cl., 267), *accustom*, ἐθιῶ (346 a), ἐθισα, ἐθίκα (291 a), ἐθισμαι, ἐθίσθην.

εἶδον: see ὁράω.

εἰδώς (172), εἰδέναι: see οἶδα.

εἰκάξω (εἰκαδ-, ι cl.) *make like, conjecture*, εἰκάσω, εἰκασα or ἤκασα, εἰκασμαι or ἤκασθην.

εἰκώς: see ξοικα.

εἶμι *am*, 384; εἶμι *go*, 385.

εἶπον (εἶπ-, aor.) *said*, 350, 8, and 351; for other tenses see φημι.

εἴργνυμι (εἴργ-, nas. cl.), also εἴργω *shut in*, εἴρξω, εἴρξα, εἴργμαι, εἴργθην.

εἴργω (εἴργ-) *shut out*, εἴρξω, etc., like the preceding, except in the breathing.

εἴωθα *am accustomed*, plup. εἰώθειν, 456 c.

ἐλαύνω (ἐλα-, nas. cl.) *drive*, ἐλῶ (322 c), ἤλασα, ἐλήλακα (291 c), ἐλήλαμαι, ἐλάθην.



ἐλέγχω (ἐλεγχ-) *test*, ἐλέγξω, ἤλεγξα, ἐλήλεγμαι (344 b), ἡλέγχθην.

ελεῖν, εἶλον: see αἰρέω.

ελεύσομαι, ἐήλυθα: see ἔρχομαι.

ἐλθεῖν, ἦλθον: see ἔρχομαι.

εἰσσω (ἐλικ-, ι cl., 267) and εἰλίσσω *wind*, ἐλίζω and εἰλίζω, εἴλιξα, εἴλιγμα, εἰλίχθην.

ἐλκω (ἐλκ-, ἐλκυ-, 267), ἐλξω, εἵλκυσα, εἵλκυκα (291 a), εἵλκυσμαι, εἵλκύσθην.

Later, ἐλκύω, ἐλκύσω.

ἐλπίζω (ἐλπιδ-, ι cl.) *expect, hope*, ἤλπισα, ἤλπισθην.

ἐμέω (ἐμ-, ἐμ-) *vomit*, ἐμοῦμαι, ἤμεσα.

ἐμπολάω (ἐμπολα:-η-) *get by trade, trade in*, ἡμπολόηκα, ἡμπολόηθην.

ἐναντιόομαι, 268 b.

ἐνεγκεῖν, ἤνεγκα, ἤνεγκον, ἐνήνοχα, ἐνήνεγμαι: see φέρω.

ἐνέπω (ἐν + σεπ-, ἐπ-, σπ-), also ἐννέπω (for ἐν-σεπω), ἐνι-σπον (ἐνι-σπω, ἐνι-σποῖμι, ἐνι-σπες like σχέες and ἐπί-σχες, ἐνι-σπεῖν).

ἐνθυμέομαι (ἐν + θυμέ:-η-) *bear in mind*, ἐνθυμήσομαι, ἐντεθύμημαι, ἐνεθυμήθην.

ἐννύμι (ἐ-, older *Fes-*, Lat. *ves-tio*, nas. cl.) *clothe*, partic. *εἵμενος*. In prose ἀμφιέννυμι, ἀμφιῶ (for ἀμφιέσω, like τελέω, 322 c), ἀμφιέσομαι, ἡμφιέσα (268 c), ἡμφιέσμαι.

ἐνοχλέω (ἐν + ὀχλε:-η-, 268 d) *annoy*, ἠνώχλησα, ἠνώχληκα, ἠνώχλημαι.

ἐοικα (ικ-, εικ-, οἰκ-) *am like*, 370, (6).

ἐορτάζω (ἐορταδ-, ι cl.) *keep festival*, impf. ἐώρταζον.

ἐπείγω (ἐπειγ-) *press forward*, ἐπείξομαι, ἡπείχθην.

ἐπιμελέομαι, ἐπιμέλομαι; see μέλω.

ἐπίσταμαι (ἐπιστα:-η-, 365 and a) *understand*, ἐπιστήσομαι, ἡπιστήθην.

ἐπομαι (ἐπ- for σεπ-, σπ-, 267) *follow*, ἔψομαι, ἐσπόμην (σπῶμαι, σποίμην, σποῦ, σπέσθαι, σπόμενος).

ἐράω and ἔραμαι (ἐρα-) *love*, ἠράσθην.

ἐργάζομαι (ἐργαδ-, ι cl., 267) *work*, ἐργάσομαι, ἐργασάμην, ἐργασμαι, ἐργάσθην.

ἐρδω (ἐρδ-, ἐργ-) *do*, also ἔρδω and ῥέζω (ῥεγ-, ι cl.), ἔρξω and ῥέξω, ἔρξα and ῥεξα.

ἐρείδω (ἐρειδ-) *prop*, ἐρείσω, ἤρεισα, ἤρεικα, ἐρήρεισμαι (291 c), ἡρείσθην.

ἐρείπω (ἐριπ-, ἐρειπ-) *throw down*, ἐρείψω, ἤριπον, ἐρήριπα (291 c), ἐρήριμμαι, ἐρείφθην.

ἐρίζω (ἐριδ-, ι cl.) *contend*, ἤρισα.

ἐρπω (ἐρπ-, 267) *go, creep*, ἔρψω. Also ἐρπύζω, εἴρπυσσα.

ἐρρω (ἐρρ-, ἐρρη-) *go, begone*, ἐρρήσω, ἤρρησα.

ἐρύκω (ἐρύκ-) *hold back*, ἤρῡξα.

ἔρχομαι (ἐρχ-, ἐλευθ-, ἐλυθ-, ἐλθ-) *go*, ἐλεύσομαι, ἦλθον (ἐλθέ, 349 a), and ἦλυθον, ἐλήλυθα (291 c).

ἐρῶ, εἴρηκα, ἐρρήθην: see φημι.

ἔρωτάω (ἔρωτα:η-) *ask*, ἔρωτήσω, ἠρώτησα, ἠρώτηκα. But the common fut. and aor. are (from ἔρ-, ἔρη-) ἐρήσομαι, ἠρόμην, of which the pres. *ἔρομαι* is rare.

ἐσθίω (ἐσθι-, ἐδ-, ἐδε-, ἔδο-, φαγ-) *eat*, ἔδομαι (without fut. suffix), ἔφαγον, ἐδήδοκα, ἐδήδεσμαι, ἠδέσθην.

ἐσπόμεν: see ἔπομαι.

ἐστιάω (ἐστια:ᾱ-, 267), εἰστιᾶσα, εἰστιᾶκα (291 a), εἰστιᾶμαι, εἰστιᾶσθην.

εὖδω (εὕδ-, εὕδη-) *sleep*, εὐδήσω, -εὔδησα. Commonly καθεύδω, which see.

εὕρισκω (εὕρ-, εὔρει:η-, incep. cl.) *find*, εὕρήσω, ἤυρον, ἤυρηκα, ἤϊρημαι, ἠύρέσθην.

εὐφραίνω (εὐφραν-) *cheer*, εὐφρανῶ, ἠϋφρᾶνα, ἠϋφράνθην.

εὐχομαι (εὐχ-) *pray*, εὐξομαι, ἠϋξάμην, ἠΐγμαι.

ἐχθαίρω (ἐχθαρ-) *hate*, ἐχθαροῦμαι, ἤχθηρα.

ἔχω (σεχ-, ἐχ-, ἐχ-, σχ-, σχε:η-) *have*, ἔξω and σχήσω, ἔσχον (350, 6), ἔσχηκα, ἔσχημαι, ἐσχέθην. Also pres. ἴσχω for σισεχω, 257 a.

ἔψω (ἐψ-, ἐψη-) *boil*, ἐψήσω, ἤψησα.

Ζάω, 320.

ζεύγνυμι (ζυγ-, ζευγ-, nas. cl.) *join, yoke*, ζεύξω, ἔζευξα, ἔζευγμαι, ἐζεύχθην, ἐζύγην.

ζέω (ζε-) *boil*, intr., ζέσω, ἔζεσα.

ζώννυμι (ζω-, nas. cl.) *gird*, ἔζωσα, ἔζωμαι and ἔζωσμαι.

ἡδομαι (ἡδ-) *am pleased*, ἡσθην.

ἦμαι, 388, 389.

ἦμι, ἦν, ἦ, 383.

Θάλλω (θαλ-, θηλ-, ι cl.) *bloom, flourish*, τέθηλα with present meaning (456 b).

θάπτω (θαπ-, ταφ-, 47 d, τ cl.) *bury*,θάψω, ἔθαψα, τέθαμμαι, ἐτάφην.

θαυμάζω (θαυμαδ-, ι cl.) *wonder*, θαυμάσομαι, ἐθαύμασα, τεθαύμακα, ἐθαυμάσθην.

θέλω: see ἐθέλω.

θέω (θευ-, θε-) *run*, θεύσομαι.

θιγγάνω (θιγ-, nas. cl.) *touch*, θίξομαι, ἔθιγον.

θλίβω (θλιβ-, θλιβ-) *squeeze*, θλίψω, ἔθλιψα, τέθλιμμαι, ἐθλίφθην, ἐθλίβην.

θνήσκω, for θνη-ισκω (θαν-, θνη-, incep. cl.) *die*, θανοῦμαι, ἔθανον, τέθνηκα (370, 4), τεθνήξω (364). In prose regularly ἀποθνήσκω.

θρέξομαι, ἔθρεξα: see τρέχω.

θρέψω, ἔθρεψα: see τρέφω.

θρύπτω (θρυπ-, τ cl.) *weaken*, θρύψω, ἔθρυψα, τέθρυμμαι.

θρόσκω (θορ-, θρω-, incep. cl.) *leap*, θοροῦμαι, ἔθορον.

θύω (θυ:ῡ-) *sacrifice*, θύσω, ἔθυσα, τέθυκα, τέθυμαι, ἐτύθην (47 c).

ἴδεν, εἶδον: see δράω.

ἵζω (ἵζ-, ἵζη-), chiefly in comp. with κατά: see καθίζω.

ἵημι (ἑη-) *send*, ἦσω, ἦκα (378), εἶκα, εἶμαι, εἶθην, 374, 375.

ἰκνέομαι (ἰκ-, nas. cl.) *come*, ἵξομαι, ἰκόμην, ἱγμαι. In prose usually ἀφ-ικνέομαι.

ἱλάσκομαι (ἱλα-, incept. cl.) *propitiate*, ἱλάσομαι, ἱλασάμην, ἱλάσθην.

ἴσμεν, ἴσᾱσι, 386.

ἴστημι (στα:η-) *set, station*, στήσω, ἔστησα, ἔστην, ἔστηκα (plup. sometimes εἰστήκη), ἐστάθην. 362-364, 366, 367.

ἴσχω: see ἔχω.

Καθαίρω (καθαρ-, ι cl.) *cleanse*, καθαρῶ, ἐκάθηρα and ἐκάθᾱρα, κεκάθαρμαι, ἐκαθάρθην.

καθέζομαι (κατα + ἕδ-, ι cl.) *sit*, imperf. ἐκαθεζόμεν (268 e) and καθεζόμεν, καθεδοῦμαι (for καθεδέσσομαι). Cp. καθίζω.

καθεύδω (κατα + εὐδ-, εὐδη-) *sleep* (imperf., see 268 c), καθευδήσω.

κάθημαι, 389.

καθίζω (κατά + ἵζ-, ἵζη-) *seat, sit*, καθιῶ (cp. 346 a), καθιζήσομαι, ἐκάθισα (268 e) and καθίσα. Cp. καθέζομαι.

καίνω (καν-, ι cl.) *kill*, κανῶ, ἔκανον. Only in the compound κατακαίνω in prose.

καίω, κᾶω (καυ-, κᾱ-, ι cl., 259 e) *burn*, καύσω, ἔκαυσα, κέκαυκα, κέκαυμαι, ἐκαύθην.

καλέω (καλε-, κλη-) *call*, καλῶ (322 c), ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην.

καλύπτω (καλυβ-, τ cl.) *cover*, καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην.

κάμνω (καμ-, κμη-, nas. cl.) *labor, am tired*, καμοῦμαι, ἔκαμον, ἐέκμηκα.

κάμπτω (καμπ-, τ cl.) *bend*, κάμψω, ἔκαμψα, κέκαμμαι, ἐκάμφθην.

κείμαι, 387.

κείρω (κερ-, καρ-, ι cl.) *shear*, κερῶ, ἔκειρα, κέκαρμαι.

κελεύω (κελευ-) *bid*, κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην.

κέλλω (κελ-, ι cl.) *bring to shore*, κέλσω, ἔκελσα. Cp. ἠέλλω.

κεράννυμι (κερα-, κρᾱ-) *mix*, ἐκέρασα, ἐέκρᾱμαι, ἐκράθην and ἐκεράσθην.

κερδαίνω (κερδαν-, ι cl.) *gain*, κερδανῶ, ἐέκρδᾱνα (327 a).

κεύθω (κευθ-) *hide*, κεύσω, ἔκευσα, κέκευθα (456 b).

κῆδομαι (κηδ-, κηδε-) *sorrow, care for*, ἐκηδεσάμην.

κηρύσσω (κηρυκ-, ι cl.) *proclaim*, κηρύξω, ἐκήρῡξα, κεκήρῡχα, κεκήρῡγμαι, ἐκηρύχθην.

κιγχάνω (κίχ-, κιχη-, nas. cl.) *reach*, κιχήσομαι, ἔκιχον.

κίχρημι (χρα:η-) *lend, mid. borrow*, χρήσω, ἔχρησα, κέχρηκα, κέχρημαι.

κλάζω (κλαγγ-, ι cl., 259 d) *resound*, κλάγξω, ἔκλαγξα, κέκλαγγα.

κλαίω, κλάω (κλαυ-, κλᾱ-, ι cl.) *weep*, κλαύσομαι, ἔκλαυσα, κέκλαυμαι.

κλάω (κλα-) *break*, ἔκλασα, κέκλασμαι, ἐκλάσθην.

κλέπτω (κλεπ-, κλαπ-, κλοπ-, τ cl.) *steal*, κλέψω, ἔκλεψα, κέκλοφα, κέκλεμμαι, ἐκλάπην.

κλήω and κλείω (κλη-, κλει-) *shut*, κλήσω, ἔκλησα, κέκληκα, κέκλημαι, ἐκλήσθην.

Also κλείσω, ἔκλεισα, etc.

κλίνω (κλιν-, κλι-, ι cl.) *lean*, κλινῶ, ἔκλινα, κέκλιμαι, ἐκλίθην, ἐκλίνην.

κναίω (κναι-) *scratch*, κναίσω, ἔκναισα, κέκναικα, κέκναισμαι, ἐκναίσθην.

κνάω (κνα:η-, 320) *scrape*, ἔκνησα, ἐκνήσθην.

κομῖζω (κομιδ-, ι cl.) *carry*, κομῶ (346 a), ἐκόμισα, κεκόμικα, κεκόμισμαι, ἐκομίσθην.

κόπτω (κοπ-, τ cl.) *cut*, κόψω, ἔκοψα, κέκοφα, κέκομμαι, ἐκόπην.

κορέννυμι late (κορε-, nas. cl.) *sate*, κεκόρεσμαι, ἐκορέσθην.

κράζω (κραγ-, κρᾶγ-, ι cl.) *cry out*, ἔκραγον, κέκρᾶγα.

κραίνω (κραν-, ι cl.) *accomplish*, κρανῶ, ἔκρᾶνα, ἐκράνθην.

κρέμαμαι (κρεμα:η-) *hang*, intr., κρεμήσομαι.

κρεμάννυμι (κρεμα-, nas. cl.) *hang*, trans., κρεμῶ, ἐκρέμασα, ἐκρεμάσθην.

κρίνω (κριν-, κρι-, ι cl.) *judge*, κρίνῶ, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην.

κρούω (κρου-) *beat*, κρούσω, ἔκρουσα, κέκρουκα, κέκρου(σ)μαι, ἐκρούσθην.

κρύπτω (κρυφ-, τ cl.) *hide*, κρύψω, ἔκρυψα, κέκρυμμαι, ἐκρύφθην, ἐκρύφην.

κτάομαι (κτα:η-) *acquire*, κτήσομαι, ἐκτησάμην, κέκτημαι (rarely ἔκτημαι) *possess* (456 b).

κτείνω (κτεν-, κταν-, κτον-, ι cl.) *kill*, κτενῶ, ἔκτεινα, ἔκτανον, ἀπ-έκτονα, ἔκταν, (κτα:ᾱ-, 369 a). Also ἀπο-κτίννυμι (κτι-).

κτιζώ (κτιδ-, ι cl.) *found*, κτίσω, ἔκτισα, ἔκτισμαι, ἐκτίσθην.

κυλῖω (κυλι-) and κυλίνδω (κυλινδ-) *roll*, ἐκύλισα, κεκύλισμαι, ἐκυλίσθην.

κυνέω (κυ-, nas. cl.) *kiss*, ἔκυσα. προσκυνέω (-κυνε:η-) *do homage*, regular.

κύπτω (κύφ-, τ cl.) *stoop*, κύψω, ἔκυψα, κέκυφα.

κυρέω (κυρ-, κυρε-) *happen*, κύρσω and κυρήσω, ἔκυρσα and ἐκύρησα.

Δαγχάνω (λαχ-, ληχ-, nas. cl.) *get by lot*, λήξομαι, ἔλαχον, εἴληχα (291 b), εἴληγμαι, ἐλήχθην.

λαμβάνω (λαβ-, ληβ-, nas. cl.) *take*, λήψομαι, ἔλαβον (350, 1), εἴληφα (291 b), εἴλημμαι, ἐλήφθην.

λάμπω (λαμπ-) *shine*, λάμψω, ἔλαμψα, λέλαυπα.

λανθάνω (λαθ-, ληθ-, nas. cl.) *lie hid, escape the notice of*, λήσω, ἔλαθον, λέληθα, λέλησμαι. Also λήθω.

λάσκω (for λακ-σκω, λακ-, λᾶκ-, λακη-, incep. cl.) *speak*, λακήσομαι, ἐλάκησα and ἔλακον, ἐλέακα.

-λέγω (λεγ-) *gather*, -λέξω, -ἔλεξα, -εἵλοχα (291 b), -εἵλεγμαι, rarely -λέλεγμαι, -ἐλέγην. Attic in compounds only.

λέγω (λεγ-) *speak*, λέξω, ἔλεξα (εἴρηκα: see φημι), λέλεγμαι (but δι-εἵλεγμαι, 291 b), ἐλέχθην.

λείπω (λιπ-, λειπ-, λοιπ-) *leave*, λείψω, ἔλιπον (348), λέλοιπα, λέλειμμαι, ἐλείφθην.

λήθω: see λανθάνω.

λούω (λου-) *wash*, reg. Also λόω (λο-), contracting in the present system, as ἔλου, ἐλούμεν, λούσθαι, λούμενος.

λύω (λυ:υ-) *loose*, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην.

Μαίνω (μαν-, ι cl.) *madden*, ξιμνα, μέμνηα *am mad* (456 b); μαίνομαι *am mad*, ἐμάνην.

μανθάνω (μαθ-, nas. cl.) *learn*, μαθήσομαι, ἔμαθον, μεμάθηκα.

μάρπτω (μαρπ-, τ cl.) *seize*, μάρψω, ἔμαρψα.

μαρτύρομαι (μαρτυρ-, ι cl.; see 423), *call to witness*, ἐμαρτυράμην.

μάσσω (μαγ-, ι cl.) *knead*, μάξω, ἔμαξα, μέμαχα, μέμαγμαι, ἐμάχθην.

μάχομαι (μαχ-, μαχε:η-) *fight*, μαχοῦμαι (322 ο), ἐμαχεσάμην, μεμάχημαι.

μείγνυμι (μιγ-, μειγ-, nas. cl.) *mix*, μείξω, ἔμειξα, μέμειγμαι, ἐμείχθην, ἐμίγην.

μέλλω (μελλ-, μελλη-, 266) *intend*, μελλήσω, ἐμέλλησα.

μέλω (μελ-, μελη-) *care for*, μελήσω, ἐμέλησα, μεμέληκα, μεμέλημαι, ἐμελήθην.

Impers. μέλει, etc.; otherwise, in Attic prose, only in dep. compounds, ἐπιμελόμαι or ἐπιμελέομαι, ἐπιμελήσομαι, etc., and μεταμέλομαι.

μέμφομαι (μεμφ-) *blame*, μέμψομαι, ἐμεμψάμην.

μένω (μεν-, μενη-) *remain*, μενῶ, ἔμεινα, μεμένηκα.

μήδομαι (μηδ-) *devise*, μήσομαι, ἐμησάμην.

μίγνυμι, late spelling for μείγνυμι.

μυμνήσκω and μυμνήσκω (μνα:η-, incep. cl.) *remind*, μνήσω, ἔμνησα, μέμνημαι (456 b; subjv. μεμνώμεθα, opt. μεμνήη, μεμνήητο, μεμνήμεθα, also μεμνώ, μεμνώτο, μεμνώμεθα, are found), ἐμνήσθην. In prose ἀναμυμνήσκω and ὑπομ.

μίμνω = μένω.

μίσγω = μείγνυμι.

(μολ-) *come*, fut. μολοῦμαι, aor. ἔμολον.

Νέμω (νεμ-, νεμη-) *distribute*, νεμῶ, ἔνειμα, νενέμηκα, νενέμημαι, ἐνεμήθην.

νέω (νυ-, νευ-, 257 b) *swim*, νευσοῦμαι (326), ἔνευσα, νένευκα.

νίζω (νιγ-, νιβ-, ι cl.) *wash*, νίψω, ἔνιψα, νένιμμαι.

νομίζω (νομιδ-, ι cl.) *think, believe*, νομιῶ (346 a), ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην.

Ξηραίνω (ξηραν-, ι cl.) *dry*, ξηρανῶ, ἐξήρανα, ἐξήρασμαι, ἐξηράνθην.

ὀίω (ὀδ-, ὀζη-, ι cl.) *smell*, ὀζήσω, ὠζησα.

οἴγνυμι (οιγ-, nas. cl.), also οἴγω *open*; mostly in compounds; see ἀνοίγνυμι.

οἶδα, 386.

οἰδέω (οιδε:η-), also οἰδάνω, *swell*, ὠδησα, ὠδηκα.

οἰκτίρω (οικτιρ-, ι cl.) *pity*, ὠκτίρα (late οἰκτεῖρω, ὠκτεῖρα).

οἶμαι, οἶμαι (οἶ-, οἶη-) *think* (impf. commonly ᾔμην), οἰήσομαι, ᾤηθην.

οἶσω : see φέρω.

οἴχομαι (οἴχ-, οἴχη-) *am gone*, οἰχήσομαι, ᾔχῃκα.

οἰκέλλω (οἰκελ-, ι cl.) *bring to shore*, ὤκειλα, prose form of κέλλω.

ὀλισθαίνω and ὀλισθαίνω (ὀλισθ-, nas. cl.) *slip*, ὤλισθον.

ὀλλύμι, for ὀλνύμι (ὀλ-, ὀλε-, nas. cl.) *lose, destroy*, ὀλῶ (cp. 322 c), ὤλεσα, ὀλόμην *was lost, ruined*, ὀλώλεκα, ὤλωλα (291 c) *am lost, ruined*. In prose ἄπ-ὀλλύμι, etc.

ὀμνύμι (ὀμ-, ὀμο-, nas. cl.) *swear*, ὀμοῦμαι, ὤμοσα, ὀμώμοκα (291 c), ὀμώμοσμαι, ὤμόσθην and ὤμόςσθην.

ὀμόργνυμι (ὀμοργ-, nas. cl.) *wipe*, ὀμόρξομαι, ὤμορξα. Only compounds in prose.

ὀνίνημι (ὄνα:η-, redupl. in pres., 365) *benefit*, ὀνήσω, ὤνησα, ὀνήμην (369 a), ὀνήθην.

ὀξύνω (ὀξυν-, ι cl.) *sharpen*, -ὀξυνῶ, ὤξυνα, -ὤξυνμαι, ὤξύνθην. Only compounds in prose.

ὀπωπα, ὀψομαι : see ὀράω.

ὀράω (ὄρα:ᾱ-, ὀπ-, ιδ-, 267 a) *see*, ὀψομαι, εἶδον (350, 7), ἐόρᾱκα, ἐώρᾱκα (291 a), ὀπωπα (291 c), ἐώρᾱμαι and ὤμμαι, ὤφθην.

ὀρέγω (ὀρεγ-) *reach*, ὀρέξω, ὤρεξα.

ὀρνύμι (ὀρ-, nas. cl.) *raise, rouse*, mid. *rise, rush*, ὀρσω, ὤρσα, ὤρωρα (291 c) *am aroused* (456 b).

ὀρύσσω (ὀρυγ-, ι cl.) *dig*, ὀρύξω, ὤρυξα, ὀρώρυχα (291 c), ὀρώρυγμα, ὀρύχθην. ὀσφραίνομαι (ὀσφραν-, ὀσφρ-, ὀσφρη-) *smell*, ὀσφρήσομαι, ὀσφρόμην, ὀσφράνθην.

ὀφείλω (ὀφελ-, ὀφειλη-) *owe*, ὀφελήσω, ὤφελον, ὀφείλησα, ὀφείληκα, ὀφείληθην.

ὀφλισκάνω (ὀφλισκ-, ὀφλ-, ὀφλη-, nas. cl.) *lose a suit, am convicted of, or condemned to*, ὀφλήσω, ὤφλον, ὤφληκα, ὤφλημαι.

Παίω (παι-, παιη-) *strike*, παίσω and παιήσω, ἔπαισα, πέπαικα, ἐπαισθην.

πάλλω (παλ-, ι cl.) *shake*, ἔπηλα, πέπαλμαι.

(πᾶ-) *acquire*, πάσομαι, ἐπάσασθην, πέπᾶμαι.

πάσσω (πατ-, ι cl.) *sprinkle*, πάσω, ἔπασα, ἐπάσθην.

πάσχω (παθ-, πενθ-, πονθ-, insep. cl., 260 b) *suffer*, πείσομαι (for πενθ-σομαι, 53), ἔπαθον, πέπονθα.

πειθώ (πιθ-, πειθ-, ποιθ-) *persuade*, πείσω, ἔπεισα, ἐπιθόμην, πέπεικα, πέποιθα *believe, trust* (456 b), πέπεισμαι, ἐπέισθην.

πεινάω (πεινα-) *hunger*, 320.

πέισομαι : see πάσχω.

πελάζω (πελαδ-, πελα-, πλᾶ-, ι cl.), also πελάθω, πλάθω *approach*, πελῶ (like ἐλῶ, 322 c), ἐπέλασα, ἐπελάσθην and ἐπλάθην.

πέμπω (πεμπ-, πομπ-) *escort, send*, πέμψω, ξεπεμψα, πέπομφα, πέπεμμαι (344 a),  
ἐπέμφθην.

περαίνω (περαν-, ι cl.) *go through, finish*, περανῶ, ἐπέρᾱνα, πεπέρασμαι, ἐπε-  
ράνθην.

πέρθω (περθ-) *sack*, πέρσω, ξεπερσα. (The prose word is πορθέω.)

πέσσω (πεκ-, πεπ-, ι cl.) *cook*, πέψω, ξεψα, πέπεμμαι, ἐπέφθην.

πετάννυμι (πετα-, πτα-, nas. cl.) *spread*, πετώ (like ἐλώ, 322 c), ἐπέτασα, πέπ-  
ταμαι, ἐπετάσθην.

πέτομαι (πετ-, πτ-, πτα:η-, πεττ-) *fly*, πτήσομαι and πετήσομαι, ἐπτόμην and  
ἐπττην (369 a).

πεύθομαι = πυνθάνομαι.

πήγνυμι (πηγ-, παγ-, nas. cl.) *fix*, πήξω, ξεπηξα, πέπηγα (456 b), ἐπάγην.

πίμπλημι (πλα:η-, pres. reduplication with inserted μ) *fill*, πλήσω, ξεπλησα,  
πέπληκα, πέπλημαι and πέπλησμαι, ἐπλήσθην. In prose only in compo-  
sition: ἐμπί(μ)πλημι, etc.

πίμπρημι (πρα:η-, with inserted μ as in πίμπλημι) *burn*, πρήσω, ξεπρησα,  
πέπρημαι, ἐπρήσθην. In prose ἐμπί(μ)πρημι, etc.

πίνω (πι:ι-, πο:ω-, nas. cl.) *drink*, πίομαι and πίομαι (without fut. suffix),  
ξπιον, πέπωκα, πέπομαι, ἐπόθην.

πιπράσκω (πρᾱ-, incept. cl.) *sell*, πέπρᾱκα, πέπρᾱμαι, ἐπράθην. πωλέω is the  
common pres.

πίπτω (πετ-, πεσ-, πτω-, 257 a) *fall*, πεσοῦμαι (326), ξεπeson, πέπτωκα.

πίτνω = τίπτω.

πλάσσω (πλατ-, ι cl.) *form*, ξεπλασα, πέπλασμαι, ἐπλάσθην.

πλέκω (πλεκ-, πλακ-) *plait, twist*, ξεπλεξα, πέπλεγμαι, ἐπλάκην, ἐπλέχθην.

πλέω (πλυ-, πλευ-, 257 b) *sail*, πλεύσομαι and πλευσοῦμαι (like πεσοῦμαι, 326),  
ξεπλευσα, πέπλευκα, πέπλευσμαι.

πλήσσω (πληγ-, ι cl.) *strike*, πλήξω, ξεπληξα, πέπληγα, πέπληγμαι, ἐπλήγην.

πλύνω (πλυν-, πλυ-, ι cl.) *wash*, πλυνῶ, ξεπλῦνα, πέπλυμαι, ἐπλύθην.

πνέω (πνυ-, πνευ-, 257 b) *breathe, blow*, πνεύσομαι and πνευσοῦμαι (like πεσοῦ-  
μαι, 326), ξεπνευσα, πέπνευκα.

πνίγω (πνίγ-, πνιγ-) *choke*, πνίξω, ξεπνίξα, πέπνιγμαι, ἐπνίγην.

(πορ-, πρω-) *give, allot*, ξεπορον, πέπρωται *it is fated*.

πράσσω (πρᾱγ-, ι cl.) *do*, πράξω, ξεπρᾱξα, πέπρᾱγα and πέπρᾱχα, πέπρᾱγμαι,  
ἐπράχθην.

πρίασθαι, ἐπριάμην: see ὠνέομαι.

πρίω (πρι-) *saw*, ξεπρίσα, πέπρίσμαι, ἐπρίσθην.

πτάρνυμαι (πταρ-, nas. cl.) *sneeze*, ξεπταρον.

πτήσσω (πτηκ-, ι cl.) *crouch, cower*, ξεπτηξα, ξεπτηχα.

πτύσσω (πτυχ-, ι cl.) *fold*, πτύξω, ξεπτυξα, ξεπτυγμαι, ἐπτύχθην.

πτύω (πτυ:υ-) *spit*, ξεπτυσσα.

πτώσσω = πτήσσω.

πυνθάνομαι (πυθ-, πευθ-, nas. cl.) *inquire, hear, πείσομαι, ἐπυθόμην, πέπυσμαι.*

ῥαίνω (ῥαν-, ι cl.) *sprinkle, ῥανῶ, ῥραῖνα, ῥράνθην.*

ῥάπτω (ῥαφ-, τ cl.) *sew, stitch, ῥάψω, ῥραψα, ῥραμμαι, ῥράφην.*

ῥέζω: see ἔρδω.

ῥέω (ῥυ-, ῥεν-, ῥνη-, 257 b) *flow, ῥεύσομαι and ῥυήσομαι, ῥρύηκα, ῥρύην.*

ῥήγνυμι (ῥηγ-, ῥωγ-, ῥαγ-, nas. cl.) *break, ῥήξω, ῥρηξα, ῥρωγα, ῥράγην.*

ῥίπτω (ῥιφ-, ῥιφ-, τ cl.), also ῥίπτέω (ῥίπτει-) *throw, ῥίψω, ῥριψα, ῥριψα, ῥριψμαι, ῥριφθην and ῥριφην.*

ῥύομαι (ῥυ-) *preserve, ῥύσομαι, ῥρυδάμην.*

ῥώννυμι late (ῥω-, nas. cl.) *strengthen, -ῥρρωσα, ῥρρωμαι, ῥρώσθην.*

Σαίνω (σαν-, ι cl.) *fawn upon, ἔσηνα.*

σαίρω (σαρ-, σαρ-, ι cl.) *sweep, ἔσηρα, σέσηρα grin.*

σαλπίζω (σαλπιγγ-, ι cl.) *blow trumpet, ἐσάλπιγξα.*

σάττω (σαγ-, ι cl.) *pack, σέσαγμα.*

σβέννυμι (σβει-, nas. cl.) *quench, σβέσω, -σβήσομαι, ἔσβεσα, ἔσβην (369 b), -ἔσβηκα (456 b), ἐσβέσθην.*

σειώ (σει-) *shake, σείσω, ἔσεισα, σέσεικα, σέσειμαι, ἐσεισθην.*

σημαίνω (σημαν-, ι cl.) *show, σημανῶ, ἐσήμηνα, σεσήμασμαι, ἐσημάνθην.*

σήπω (σηπ-, σαπ-) *make rot, σήψω, σέσηπα (456 b), ἐσάπην.*

σκάπτω (σκαφ-, τ cl.) *dig, σκάψω, ἔσκαψα, ἔσκαφα, ἔσκαμμαι, ἐσκάφην.*

σκεδάννυμι (σκεδα-, nas. cl.) *scatter, σκεδῶ (like ἐλῶ, 322 o), ἐσκέδασα, ἐσκεδάσμαι, ἐσκεδάσθην. Also pres. σκίδνυμι.*

σκέπτομαι (σκεπ-, τ cl.) *view, more often σκοπέω in pres. syst., σκέψομαι, ἐσκεψάμην, ἔσκεμμαι.*

σκήπτω (σκηπ-, τ cl.) *prop, σκήψω, ἔσκηψα, ἔσκημμαι, ἐσκήφθην.*

σκοπέω, in pres. syst. for σκέπτομαι.

σκώπτω (σκωπ-, τ cl.) *jeer, σκώψομαι, ἔσκωψα, ἐσκόφθην.*

σπάω (σπα-) *draw, σπάσω, ἔσπασα, ἔσπακα, ἔσπασμαι, ἐσπασθην.*

σπείρω (σπερ-, σπαρ-, ι cl.) *sow, σπερῶ, ἔσπειρα, ἔσπαρμαι, ἐσπάρην.*

σπένδω (σπενδ-) *pour a libation, σπείσω (53), ἔσπεισα (53), ἔσπεισμαι.*

σπεύδω (σπευδ-) *hasten, σπεύσω, ἔσπευσα.*

στάζω (σταγ-, ι cl.) *drop, ἔσταξα.*

στείβω (στειβ-, στιβη-) *tread, ἔστειψα, ἐστίβημαι.*

στέλλω (στέλ-, σταλ-, ι cl.) *equip, send, στέλῶ, ἔστειλα (331), ἔσταλκα, ἔσταλμαι, ἐστάλην.*

στενάζω (στεναγ-, ι cl.) *groan, στενάξω, ἐπτενάξα.*

στέργω (στεργ-, στοργ-) *love, στέρξω, ἔστερξα, ἔστοργα.*

στερέω (στερε-, στερίσκω (στερ-, incept. cl.) *deprive, στερήσω, etc. στέρομαι (στερ-) am in want.*



στίζω (στιγ-, ι cl.) *prick*, στίζω, ἔστιγμαι.

στορνύμι (στορ-, nas. cl.) *spread*, στορνῶ (like τελῶ, 322 c), ἐστόρεσα.

στρέφω (στρεφ-, στροφ-, στραφ-) *turn*, στρέψω, ἔστρεψα, ἔστροφα, ἔστραμμαι, ἐστράφην.

στρώννυμι (στρω-, nas. cl.) *spread*, στρώσω, ἔστρωσα, ἔστρωμαι, ἐστρώθην.

σφάζω and σφάττω (σφαγ-, ι cl.) *slay*, σφάζω, ἔσφαξα, ἔσφαγμαι, ἐσφάγην.

σφάλλω (σφαλ-, ι cl.) *trip*, σφαλῶ, ἔσφηλα, ἔσφαλμαι, ἐσφάλην.

σῴζω (for σωίζω, σωιδ-, σω-, ι cl.) *save*, σώσω, ἔσωσα, σέσωκα, σέσωμαι and σέσωσμαι, ἐσώθην.

Ταράσσω (ταραχ-, ι cl.) *disturb*, ταράξω, ἐτάραξα, τετάραγμαι, ἐταράχθην.

τάσσω (ταγ-, ι cl.) *arrange*, τάξω, ἔταξα, τέταχα, τέταγμαι, ἐτάχθην.

ταφῆναι, ἐτάφην: see θάπτω.

τείνω (τεν-, τα-, ι cl.) *stretch*, τενῶ, ἔτεινα, τέτακα, τέταμαι, ἐτάθην.

τεκεῖν, ἔτεκον: see τίκτω.

τεκμαίρω rare, τεκμαίρομαι (τεκμαρ-, ι cl.) *fix by a mark, infer*, τεκμαροῦμαι, ἐτεκμηράμην.

τελέω (τελε-) *finish*, τελῶ (322 c), ἐτέλεσα, τετέλεκα, τετέλεσμαι (322, a, b), ἔτελίσθην.

τέλλω (τελ-, ι cl.) *cause to rise, rise*, ἔτειλα, -τέταλμαι. More frequent in composition: ἀνατέλλω, ἐντέλλομαι.

τέμνω (τεμ-, ταμ-, τμη-, nas. cl.) *cut*, τεμῶ, ἔτεμον and ἔταμον, τέτμηκα, τέτμημαι, ἐτμήθην.

τέρπω (τερπ-) *delight*, τέρψω, ἔτερψα, ἐτέρφθην.

τεύχω (τυχ-, τευχ-) *make*, τεύξω, ἔτευξα, τέτυγμαι.

τήκω (τακ-, τηκ-) *melt*, τήξω, ἔτηξα, τέτηκα (456 b), ἐτάκην.

τίθημι: see 375, 372.

τίκτω (τεκ-, τοκ-, 257 a) *bear*, τέξομαι, ἔτεκον, τέτοκα.

τίνω (τι.ῒ, τει-) *pay*, τίσω, ἔτεισα, τέτεια, τέτεισμαι, ἐτέισθην. Later, and often in our editions, τίσω, ἔτισα, etc.

τιτρώσκω (τρω-, insep. cl.) *wound*, τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθην.

(τλα.η-) *endure*, τλήσομαι, ἔτλην (369 a), τέτληκα.

τρέπω (τρεπ-, τροπ-, τραπ-) *turn*, τρέψω, ἔτρεψα, τέτροφα, τέτραμμαι, ἐτράπην, ἐτρέφθην.

τρέφω (τρεφ- for θρεφ-, 47 d, τροφ-, τραφ-) *nourish*, θρέψω, ἔθρεψα, τέτροφα, τέτραμμαι, ἐτράφην.

τρέχω (τρεχ- for θρεχ-, 47 d, δραμ-, δραμ-) *run*, δραμοῦμαι, ἔδραμον, δεδράμην, δεδράμην. Also rarely -θρέξομαι, ἔθρεξα.

τρέω (τρε-) *tremble*, ἔτρεσα.

τρίβω (τριβ-, τριβ-) *rub*, τρίβω, ἔτριψα, τέτριφα, τέτριμμαι, ἐτρίφθην, ἐτρίβην.

τρώγω (τρωγ-, τραγ-) *gnaw*, τρώξομαι, ἔτραγον, τέτρωγμαι.

τυγχάνω (τυχ-, τευχ-, τυχη-, nas. cl.) *happen*, τεύξομαι, ἔτυχον, τετύχηκα.

τύπτω (τυπ-, τυπτη-, τ cl.) *strike*, τυπτήσω, ἐτύπην.

τύφω (τίφ-, τυφ-, for θυφ-, 47 d) *smoke*, τέθυμαι, ἐτύφην.

ὑπισχνέομαι (ὑπο + ἰσχ-, σχ-, σχη-, nas. cl.) *promise*, ὑποσχέσομαι, ὑπέσχεσθην, ὑπέσχημαι. Cp. ἔχω.

ὑφαίνω (ὑφαν-, ι cl.) *weave*, ὑφανῶ, ὕφηναι, ὕφασμαι, ὑφάνθην.

ὑῶ (ὑ-) *rain*, ὕσω, ὕσα, ὕσμαι, ὕσθην.

Φαγεῖν, ἔφαγον; see ἐσθίω.

φαίνω (φαν-, φην-, ι cl.) *show*, φανῶ, ἔφηναι, πέφαγκα, πέφηναι (332), πέφασμαι (339), ἐφάνην, ἐφάνθην (337).

φάργυνυμι = φράγνυμι.

φείδομαι (φειδ-) *spare*, φείσομαι, ἐφεισάμην.

φέρω (φερ-, οί-, ἐνεγκ-, ἐνεκ-, ἐνοκ-) *bear*, οἴσω, ἤνεγκον and ἤνεγκα, ἐνήνοχα (291 c), ἐνήνεγμαι, ἠνέχθην.

φεύγω (φυγ-, φευγ-) *flee*, φεύξομαι and φευξοῦμαι (326), ἔφυγον, πέφευγα.

φημι (φα:η-, 382) *say*, φήσω, ἔφησα. Also (ἐρ-, ῥε:η-) ἐρῶ, εἴρηκα (291 b), εἴρημαι, ἐρήθη. See also εἶπον.

φθάνω (φθα:η-, nas. cl.), *anticipate*, φθήσομαι and φθάσω, ἔφθασα, ἔφθην (369 a).

φθείρω (φθερ-, φθαρ-, φθορ-) *corrupt*, φθερῶ, ἔφθειρα, ἔφθαρκα, ἔφθορα, ἔφθαρμαι, ἐφθάρην.

φθίνω (φθι-, φθιν-) *waste, perish*, φθίσω, ἔφθισα, ἔφθιμαι.

φράγγνυμι (φραγ-, nas. cl.), also φράσσω (ι cl.) *enclose*, ἔφραξα, πέφραγμα, ἐφράχθην.

φράζω (φραδ-, ι cl.) *tell*, φράσω, ἔφρασα, πέφρακα, πέφρασμαι, ἐφράσθην.

φρίσσω (φρίκ-, ι cl.) *bristle, shudder*, ἔφριξα, πέφρικα.

φρύγω (φρυγ-) *roast*, φρυξω, ἔφρυξα, πέφρυγμα.

φυγγάνω (φυγ-, nas. cl.) = φεύγω.

φυλάσσω (φυλακ-, ι cl.) *guard*, φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμα, ἐφυλάχθην.

φύρω (φυρ-, φύρ-) *mix*, πέφυρμαι.

φύω (φυ:ῡ-) *produce*, φύσω, ἔφυσα, ἔφυν (369 d), πέφυκα (456 b).

Χαίρω (χαρ-, χαρε:η-, χαιρη-, ι cl.) *rejoice*, χαίρήσω, κεχάρηκα, κεχάρημαι, ἐχάρην.

χαλάω (χαλα-) *loosen*, ἐχάλασα, ἐχαλάσθην.

χάσκω (χα-, χαν-, χην-, incep. cl.) *gape*, χανοῦμαι, ἔχανον, κέχηναι.

χέω (χυ-, χευ-, 257 b) *pour*, χέω (without fut. suffix), ἔχεα, κέχυκα, κέχυμαι, ἐχύθην.

χόω (χο:ω-) *heap*, χώσω, ἔχωσα, κέχωκα, κέχωσμαι, ἐχώσθην.

χράομαι (χρα:η-, 320) *use*, χρήσομαι (317 a), ἐχρησάμην, κέχρημαι, ἐχρήσθην.

χράω (χρα:η-, 320) *give an oracle*, χρήσω, ἔχρησα, ἐχρήσθην.

χρή, 390. ἀπόχρη *it suffices*, inf. ἀποχρῆν, impf. ἀπέχρη.

χρίω (χρι-) *anoint, sting*, χρίσω, ἔχρισα, κέχρισμαι and κέχρισται, ἐχρίσθην.

χρῶζω, χροῖζω (χρωδ-, χροῖδ-, ι cl.), χρώννυμι (χρω-, nas. cl.) *color*, κέχρωσμαι, ἐχρώσθην.

Ψεύδω (ψευδ-) *deceive*, ψεύσω, ἔψευσα, ἔψευσμαι, ἐψεύσθην.

ψύχω (ψυχ-, ψυχ-) *cool*, ψύξω, ἔψυξα, ἔψυγμαi, ἐψύχθην and ἐψύχην.

᾽Ωθέω (ὠθ-, ὠθε-, 267) *push*, ὥσω, ἔωσα, ἔωσμαι (291 a), ἐώσθην.

ὠνέομαι (ὠνε:η-, πρια-, 267) *buy*, ὠνήσομαι, ἐπριάμην (369 a), ἐώνημαι (291 a), ἐωνήθην.



## GREEK INDEX

NOTE.—The Indexes are intended to supplement the Table of Contents and the Verb-List; for verb forms look first in the latter. References are to sections; but a few references in the English Index are to pp. 1-3 of the Introduction.

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